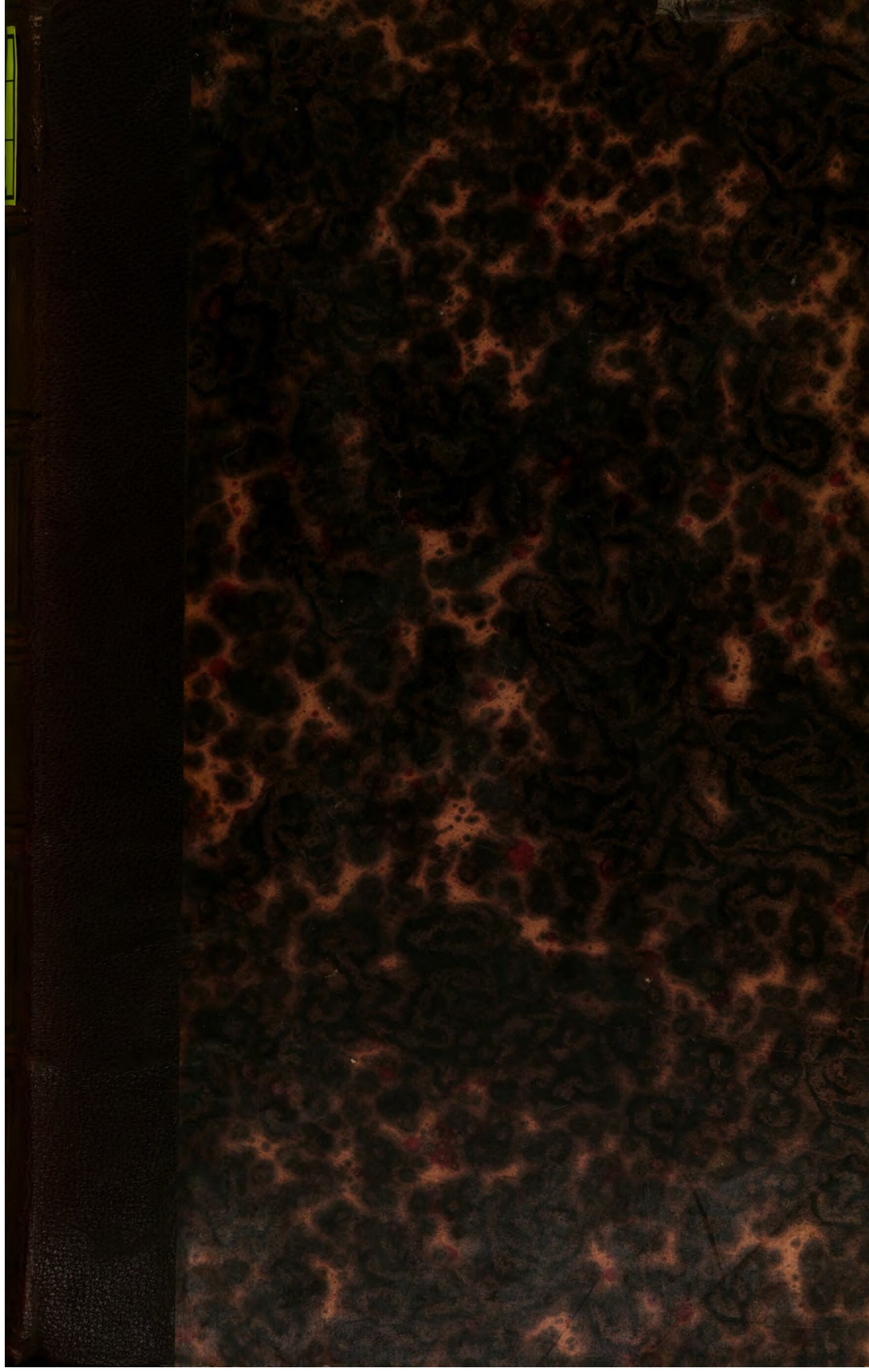
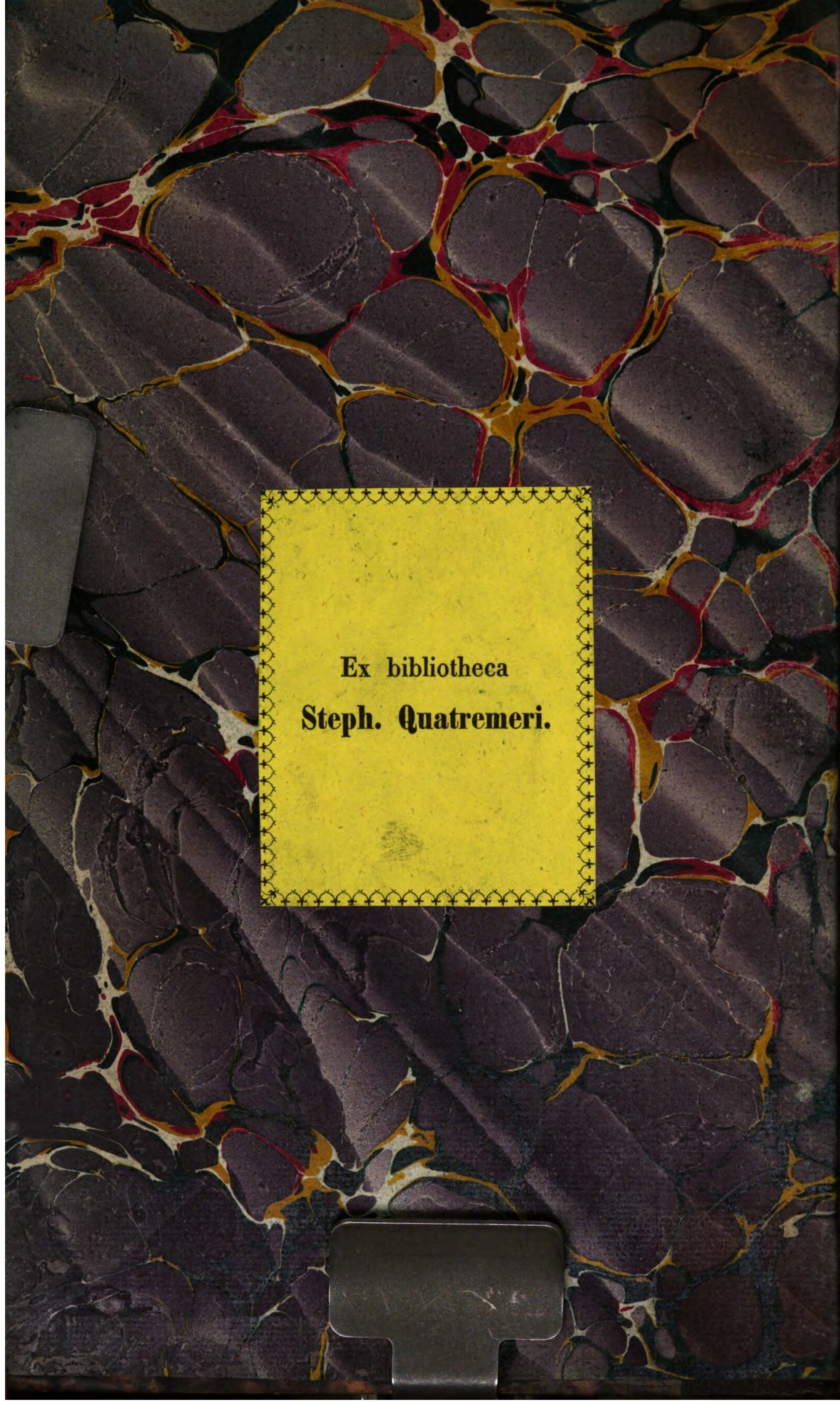




The image shows the front cover of a book. The cover is decorated with a marbled paper pattern featuring large, irregular, dark purple or brownish-grey spots separated by thin, branching veins of red, orange, and yellow. A small, rectangular yellow paper label is pasted in the center of the cover. The label has a decorative border consisting of a repeating black and white geometric pattern. On the label, the text "Ex bibliotheca" is printed in a small, black, serif font, and "Steph. Quatreméri." is printed below it in a larger, bold, black, serif font. Two metal clips are visible: one on the left edge and a larger one at the bottom center, both used to hold the book flat for photography.

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Oriental Customs

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Oriental Customs.

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SACRED SCRIPTURES

Oriental Customs.

VOL. II.

Printed by A. S. H. Spottiswoode,
New-Square, Strand,
London.

“ The manners and customs of the natives of these countries, remain unchanged since the days of the passage of the Children of Israel from Egypt into the Land of Promise : and it is from the striking aptness and peculiar felicity of expression, which constantly occur in the books of the Old Testament, that, even without adverting to the feelings of devotion inspired by the sacred authority of the Scriptures, the Bible is, beyond all comparison, the most interesting and the most instructive guide that can be consulted by the traveller in the East.

LEGH'S *Journey in Egypt*, p. 223.

Oriental Customs :

OR, AN

ILLUSTRATION

OF THE

SACRED SCRIPTURES,

BY AN

EXPLANATORY APPLICATION

OF THE

CUSTOMS AND MANNERS OF THE EASTERN NATIONS,

AND ESPECIALLY

THE JEWS, THEREIN ALLUDED TO.

COLLECTED FROM THE MOST

CELEBRATED TRAVELLERS AND THE MOST EMINENT CRITICS.

BY THE REV. SAMUEL BURDER, A.M.

LATE OF CLARE-HALL, CAMBRIDGE; LECTURER OF THE UNITED PARISHES OF
CHRIST-CHURCH, NEWGATE-STREET, AND ST. LEONARD, FOSTER-LANE, LONDON;
AND CHAPLAIN TO HIS LATE ROYAL HIGHNESS THE DUKE OF KENT.

An obsolete custom, or some forgotten circumstance opportunely adverted
to, will sometimes restore its true perspicuity and credit to a very intricate
passage.

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VOL. II.

LONDON:

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1832

ORIENTAL CUSTOMS :

ILLUSTRATIVE

OF THE

SACRED SCRIPTURES.

No. 659. — ISAIAH, i. 8.

As a cottage in a vineyard.

THIS was a little temporary hut, covered with boughs, straw, turf, or the like materials, for a shelter from the heat by day, and the cold and dews by night, for the watchmen that kept the garden, or vineyard, during the short season while the fruit was ripening, *Job*, xxvii. 18., and presently removed when it had served that purpose. The Eastern people were probably obliged to have such a constant watch to defend the fruit from the jackals. "The jackal," says HASSELQUIST, *Travels*, p. 277., "is a species of mustela, which is very common in Palestine, especially during the vintage, and often destroys whole vineyards, and gardens of cucumbers." Bp. LOWTH.

Mr. FORBES, in his *Oriental Memoirs*, says, that in many parts of Hindostan, the peasants, at the commencement of the rainy season, plant abundance of melons, cucumbers, and gourds, which are then the principal food of the inhabitants. They are not sown in garden beds as in Europe, but in open fields and extensive plains, liable to depredation by men and beasts. In the centre of the field is an artificial mount, with a hut on the top, sufficiently large to shelter a single person from the inclemency of the weather. There, amidst heavy rains and tempestu-

ous winds, a poor solitary being is stationed, day and night, to protect the crop from thieves of various descriptions, but especially from monkeys, who assemble in large bodies. From thence the centinel gives an alarm to the nearest village, and the peasants come out and drive them off. Few situations can be more unpleasant than a hovel of this kind, exposed, for three or four months, to thunder, lightning, and rain.

No. 660. — i. 14. *Your appointed feasts.*] The Sabbath, though it recurred every seventh day, was much the greatest feast the Jews kept. On that day they could not lawfully dress any meat. They had recourse to a very curious method of obtaining hot victuals. They preserved heat in their pipkins, by wrapping them up in baskets in hay, and putting their provisions, perhaps previously dressed, into them, by which means the heat was preserved. The poorer Jews, who had not houses of their own capacious enough to make entertainments in, upon their feast days, in the city of Rome, used to hire the grove which was anciently dedicated to Egeria, and meet there. They carried their provisions in these baskets of hay; and the Romans, not knowing the reason why they did so, derided them, and called this basket and hay a Jew's household stuff. JUVENAL has an allusion to this practice in the following passage:

Nunc sacri fontis nemus et delubra locantur
Judæis, quorum cophinus fœnumque supellex. *Sat. iii. 13.*

— *Now the sacred shades and founts are hir'd
By banish'd Jews, who their whole wealth can lay
In a small basket on a whisp of hay.* DRYDEN.

No. 661. — i. 18. *Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*] Mr. Henry in his exposition of Levit. xvi. informs us, that the later Jews had a custom of tying one shred of scarlet cloth to the horns of the scape-goat, and another to the gate of the temple, or to the top of the rock where the goat was lost; and they concluded that if it turned white, as they say it usually did, the sins of Israel were forgiven; as it is written, *Though your sins*

have been as scarlet, they shall be as wool. They add, that for forty years before the destruction of Jerusalem by the Romans, the scarlet cloth never changed colour at all; which is a fair confession that, having rejected the substance, the shadow stood them in no stead.

No. 662.—i. 18. *Sins as scarlet.*] This colour was produced from a worm or insect, which grew in a coccus or excrescence of a shrub of the ilex kind, (PLIN. *Nat. Hist.* xvi. 8.) like the cochineal worm in the opuntia of America. ULLOA's *Voyage*, b. v. cap. 2. p. 342. There is a shrub of this kind that grows in Provence and Languedoc, and produces the like insect, called the kermes oak, from kermes the Arabic word for this colour, whence our word crimson is derived.

Neque amissos colores

Lana refert medicata fuco,

says the poet, applying the same image to a different purpose. To discharge these strong colours is impossible to human art or power: but to the grace and power of God all things, even much more difficult, are possible and easy. LOWTH, *in loc.* Vid. BOCHART. vol. iii. p. 624. BROOKE's *Nat. Hist.* vol. iv. p. 81. GOGUET's *Origin of Laws*, Pt. ii. B. ii. Art. i. p. 106.

No. 663.—i. 22. *Wine mixed with water.*] This is an image used for the adulteration of wine with more propriety than may at first appear, if what THEVENOT says of the people of the Levant of late times were true of them formerly. “They never mingle water with their wine to drink, but drink by itself what water they think proper for abating the strength of the wine.” It is remarkable, that whereas the Greeks and Latins, by *mixed wine*, always understood wine diluted and lowered with water, the Hebrews on the contrary generally mean by it, wine made stronger and more inebriating, by the addition of higher and more powerful ingredients, such as honey, spices, defrutum, (or wine inspissated by boiling it down to two-thirds or one-half of the quantity,) myrrh, mandragora, opiates, and other strong drugs. Such were the exhilarating, or rather stupifying ingredients, which Helen mixed in the bowl, together with the wine, for her guests

oppressed with grief, to raise their spirits, the composition of which she had learned in Egypt. HOMER, *Odyss.* iv. 220. Such was the *spiced wine* mentioned, *Solomon's Song*, viii. 2.; and how much the eastern people to this day deal in artificial liquors of prodigious strength, the use of wine being forbidden, may be seen in a curious chapter of *Kempfer* upon that subject.

Thus the drunkard is properly described as one that seeketh *mixed wine*, *Prov.* xxiii. 30., and is mighty to *minge* strong drink, *Isaiah*, v. 22.; and hence the Psalmist took that highly poetical and sublime image of the cup of God's wrath, called by *Isaiah*, li. 17., *the cup of trembling*, containing, as *St. John* expresses it, *Rev.* xiv. 10., pure wine made yet stronger by a mixture of powerful ingredients. *In the hand of Jehovah there is a cup, and the wine is turbid; it is full of a mixed liquor, and he poureth out of it:* (or rather, *he poureth it out of one vessel into another, to mix it perfectly:*) *verily, the dregs thereof*, (the thickest sediment of the strong ingredients mingled with it,) *all the ungodly of the earth shall wring them out, and drink them.* Bp. LOWTH.

No. 664. — i. 30. *A garden that hath no water.*] In the hotter parts of the Eastern countries, a constant supply of water is so absolutely necessary for the cultivation, and even for the preservation and existence of a garden, that should it want water but for a few days, every thing in it would be burnt up with the heat, and totally destroyed. There is therefore no garden whatever in those countries but what has such a certain supply, either from some neighbouring river, or from a reservoir of water collected from springs, or filled with rain-water in the proper season, in sufficient quantity to afford ample provision for the rest of the year.

Moses having described the habitation of man newly created, as a garden planted with every tree pleasant to the sight, and good for food, adds, as a circumstance necessary to complete the idea of a garden, that it was well supplied with water. *Gen.* ii. 10. and xiii. 10. *And a river went out of Eden to water the garden.*

That the reader may have a clear notion of this matter, it will be necessary to give some account of the manage-

Jews, as above cited." JAMIESON'S *Use of Sacred History*, vol. i. p. 449.

No. 667. — ii. 19. *The holes of the rocks and the caves of the earth.*] The country of Judæa, being mountainous and rocky, is full of caverns, as it appears from the history of David's persecution under Saul. At Engedi, in particular, there was a cave so large, that David with six hundred men hid themselves in the sides of it, and Saul entered the mouth of the cave without perceiving that any one was there. 1 Sam. xxiv. JOSEPHUS (*Antiq.* lib. xiv. cap. 15. and *Bell. Jud.* lib. i. cap. 16.) tells us of a numerous gang of banditti, who having infested the country, and being pursued by Herod with his army, retired into certain caverns, almost inaccessible, near Arbela in Galilee, where they were with great difficulty subdued. Some of these were natural, others artificial. "Beyond Damascus," says STRABO, lib. 16., "are two mountains called Trachones, (from which the country has the name of Trachonitis,) and from hence, towards Arabia and Iturea, are certain rugged mountains, in which there are deep caverns, one of which will hold four thousand men." TAVERNIER (*Voyage de Perse*, part ii. cap. 4.) speaks of a grot, between Aleppo and Bir, that would hold near three thousand horse. "Three hours' distant from Sidon, about a mile from the sea, there runs along a high rocky mountain, in the sides of which are hewn a multitude of grots, all very little differing from each other. They have entrances about two feet square; on the inside you find in most or all of them a room of about four yards square. There are of these subterraneous caverns two hundred in number. It may, with probability at least, be concluded, that these places were contrived for the use of the living and not of the dead. *Strabo* describes the habitations of the Troglodytæ to have been somewhat of this kind." MAUNDRELL, p. 118. The Horites, who dwelt on Mount Seir, were Troglodytes, as their name imports; but those mentioned by *Strabo* were on each side of the Arabian gulf. MOHAMMED (*Koran*, cap. 15. and 24.) speaks of a tribe of Arabians, the tribe of Thamud, "who hewed houses out of the mountains to secure themselves." Thus, *because of*

the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds. Judges, vi. 2. To these they betook themselves in times of distress, and hostile invasion. When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people hid themselves in caves, and in thickets, and in rocks, and in high places, and in pits. 1 Sam. xiii. 6. Jer. xli. 9. Therefore to enter into the rock; to go into the holes of the rocks; and into the caves of the earth; was to them a very proper and familiar image to express terror and consternation. The prophet Hosea has carried the same image further, and added great strength and spirit to it: cap. x. 8.: They shall say to the mountains, Cover us; and to the hills, Fall on us; which image, together with these of Isaiah, is adopted by the sublime author of the Revelation, cap. vi. 15, 16., who frequently borrows his imagery from our prophet. Bp. LOWTH.

“Beyond the valley of Tekoa, there is a very large grotto, which the Arabs call *El Maamah*, a hiding place: the high rocks on each side of the valley are almost perpendicular; and the way to the grotto is by a terrace formed in the rock, which is very narrow. There are two entrances into it: we went by the farthest, which leads by a narrow passage into a very large grotto, the rock being supported by great natural pillars: the top of it rises in several parts like domes: the grotto is perfectly dry. There is a tradition, that the people of the country, to the number of thirty thousand, retired into this grotto, to avoid a bad air. This place is so strong, that one would imagine it to be one of the strong holds of En-gedi, to which David and his men fled from Saul: and possibly it may be that very cave in which he cut off Saul’s skirt: for David and his men might, with great ease, lie hid here, and not be seen by him.” Pocock’s *Travels*, vol. ii. part i. p. 41.

No. 668. — iii. 16. *Making a tinkling with the feet.* Rawwolf tells us, that the Arab women, whom he saw in going down the Euphrates, wore rings about their legs and hands, and sometimes a good many together, which, in their stepping, slipped up and down, and so made a great

noise. Sir JOHN CHARDIN says, that "in Persia and Arabia they wear rings about their ancles, which are full of little bells. Children and young girls take a particular pleasure in giving them motion; with this view they walk quick." HARMER, vol. ii. p. 385. NIEBUHR speaks of the great rings which the common and dancing women in Egypt, and an Arabian woman of the desert, wore round their legs. *Voyage en Arabie*, tom. i. p. 133. It appears from the Koran, that the Arabian women in Mahomet's time were fond of having the same kind of ornaments noticed. "Let them not (*i. e.* the women) make a noise with their feet, that the ornaments which they hide may thereby be discovered." SALE's *Koran*, cap. xxiv. p. 291., note *d.* "Let them not make a noise with their feet, &c. by shaking the rings which the women in the East wear about their ancles, and which are usually of gold or silver. The pride which the Jewish ladies of old took in making a tinkling with these ornaments of the feet is (among other things of that nature) severely reprov'd by the prophet Isaiah."

The women wear "their hair very long: it is generally black, and reaches in long platted folds almost down to their ancles. At the end of every fold three sequins are suspended: this seems to be a favourite ornament; they have also a variety of the same coins fancifully arranged in their head-dress. When they walk, the sequins suspended from their long flowing tresses make a ginglyng noise, like so many bells." BRAMSEN's *Tour*, vol. i. p. 178.

"The wrestling was succeeded by a dance, in which many performers assisted, all of whom were provided with little bells, which were fastened to their legs and arms." PARK's *Travels in Africa*, p. 42.

In the Philippine islands, when a sacrifice "is made for a sick person, the natives bring the victim near him, and place him on a mat with several dishes of meat before him, while the priestess dances about him with little bells." MARSDEN's *History of Sumatra*, p. 259.

In the following account of female dress most of the particulars spoken of by the Prophet are noticed. It is the description of a Mogul beauty.

"Her age did not exceed fifteen: her form was perfect,

her features regular, and her large antelope eyes of a brilliant lustre: although fairer than the generality of Indian females, neither the rose nor the lily adorned her complexion, yet the brunette tint rather enriched than impaired the softness and delicacy of her skin: 'grace was in all her steps,' and her whole deportment elegant and courteous. This young beauty excelled in personal charms, but was not so superbly attired as her friend, whom I hastily sketched, as a specimen of a well-dressed Mogul. Her drawers, of green satin, flowered with gold, were seen under a chemise of transparent gauze, reaching to her slippers, richly embroidered: a vest of pale blue satin, edged with gold, sat close to her shape, which an upper robe of striped silver muslin, full and flowing, displayed to great advantage: a netted veil of crimson silk, flowered with silver, fell carelessly over her long braided hair, combed smooth, and divided from the forehead, where a cluster of jewels was fastened by strings of seed-pearl: her ear-rings were large and handsome, that in her nose, according to our idea of ornament, less becoming. The Asiatic ladies are extremely fond of the nose-jewel, and it is mentioned among the Jewish trinkets in the Old Testament; a necklace in intermingled rows of pearls and gold covered her bosom, and several strings of large pearls were suspended from an embroidered girdle set with diamonds; bracelets of gold and coral reached from her wrist to the elbow, golden chains encircled her ancles, and all her toes and fingers were adorned with valuable rings. Like most of the oriental females, of all religions, her eyes were tinged by a black circle, formed with the powder of antimony; which produces a refreshing coolness, gives the eye additional lustre, and is thought to be a general improvement to Asiatic beauty." FORBES'S *Oriental Memoirs*, vol. i. p. 263. Vid. also CLARKE'S *Travels*, vol. ii. p. 338. LIGHT'S *Travels in Egypt*, p. 96.

The shoes of the American Indians are made of the skins of deer, elks, or buffaloes, dressed according to the European manner, or with the hair remaining on them. The edges of those shoes, round the ancle, are decorated with pieces of brass or tin affixed to leathern strings about

ment of the gardens in this respect. "Damascus," says MAUNDRELL, "is encompassed with gardens, extending no less, according to common estimation, than thirty miles round, which makes it look like a city in a vast wood. The gardens are thick set with fruit trees of all kinds, kept fresh and verdant by the waters of Barrady, (the Chrysorrhoas of the ancients,) which supply both the gardens and city in great abundance. This river, as soon as it issues out from between the cleft of the mountain before-mentioned into the plains, is immediately divided into three streams; of which the middlemost and biggest runs directly to Damascus, and is distributed to all the cisterns and fountains of the city. The other two, (which I take to be the work of art,) are drawn round, one to the right hand and the other to the left, on the borders of the gardens, into which they are let as they pass, by little currents, and so dispersed all over the vast wood, inso-much, that there is not a garden but has a fine quick stream running through it. Barrady is almost wholly drank up by the city and gardens; what small part of it escapes is united, as I was informed, in one channel again, on the south-east side of the city, and after about three or four hours' course, finally loses itself in a bay there, without ever arriving at the sea." *Journey*, p. 122. This was likewise the case in former times, as STRABO (lib. 16.) and PLINY (v. 18.) testify, who say, "that this river was expended in canals, and drank up by watering the place."

"The best sight," says MAUNDRELL, (*Journey*, p. 39.) "that the palace (of the emir of Beroot, anciently Berytus,) affords, and the worthiest to be remembered, is the orange-garden. It contains a large quadrangular plat of ground, divided into sixteen lesser squares, four in a row, with walks between them. The walks are shaded with orange-trees of a large spreading size: every one of these sixteen lesser squares in the garden was bordered with stone, and in the stone-work were troughs, very artificially contrived, for conveying the water all over the garden, there being little outlets cut at every tree, for the stream as it passed by to flow out, and water it." — "It is a general practice when a plantation of mango-trees is made, to dig a well on

one side of it. The well and the tope (or plantation) are married, a ceremony at which all the village attends, and large sums are often expended. The well is considered as the husband, as its waters, which are copiously furnished to the young trees, during the first hot season, are supposed to cherish and impregnate them." FORBES'S *Oriental Memoirs*, vol. iii. p. 56. 252. The royal gardens at Ispahan are watered just in the same manner, according to KEMPFER'S description. *Ameen. Exot.* p. 193. See *Psalm* i. 3. *Jer.* xvii. 8. *Prov.* xxi. 1. *Eccles.* ii. 5, 6. Bp. LOWTH, *in loc.*

No. 665. — ii. 4. *They shall beat their swords into ploughshares, and their spears into pruning hooks.*] This description of well established peace is very poetical. The Roman poets have employed the same image. MARTIAL, xiv. 34. *Falx ex ense.*

Pax me certa ducis placidos curvavit in usus :
Agricolæ nunc sum ; militis ante fui.

The prophet *Joel* has reversed it, and applied it to war prevailing over peace. *Beat your ploughshares into swords, and your pruning hooks into spears.* *Joel*, iii. 10.; and so likewise the Roman poets :

Non ullus aratro
Dignus honos ; squalent abductis arva colonis,
Et curvæ rigidum falces conflantur in ensem.

VIRG. *Georg.* i. 506.

Bella diu tenuere viros : erat aptior ensis
Vomere : cedebrat taurus arator equo.
Sarcula cessabent ; versique in pila ligones ;
Factaque de ratri pondere cassis erit. OVID. *Fast.* i. 697.

No. 666. — ii. 5. *O house of Jacob, come ye, and let us walk in the light of the Lord.*] "In the evening when they (the Jews) proceeded to testify their joy for the effusion of water, the Temple was so completely illuminated by means of lights placed fifty yards high, that, it is said, there was not a street in Jerusalem which was not lighted by them. Many carried lighted torches in their hands. *Deyling* supposes that there is an allusion to this custom in the beautiful invitation given by believing Gentiles to the

an inch long, which, hanging very thick, make a cheerful tinkling noise when they either walk or dance. CARVER'S *Trav. in N. America*, p. 146.

In the East Indies, the Gentile women wear gold or silver rings, according to their ability, one in their nose, and several small ones in holes bored round the rim of the ear, with one large and heavy in each lappet. They wear also rings on their toes, and metallic shingles on their legs made hollow and intermixed with loose glass beads, that cause, when they move the leg, a noise like that of a rattle-snake. Capt. HAMILTON, in *Pinkerton's Coll.* part xxxii. p. 322.

No. 669. — iii. 17. *The Lord will expose their nakedness.*] It was the barbarous custom of the conquerors of these times to strip their captives naked, and to make them travel in that condition, exposed to the inclemency of the weather, and, the worst of all, to the intolerable heat of the sun. But this to the women was the height of cruelty and indignity, and especially to such as those here described, who had indulged themselves in all manner of delicacies of living, and all the superfluities of ornamental dress: and even whose faces had hardly ever been exposed to the sight of man. This is always mentioned as the hardest part of the lot of captives. *Nahum*, iii. 5, 6. Bp. LOWTH.

The punishment of an adulteress among the Germans is thus described by *Tacitus*, (*De Mor. Germ.* § 18, 19.) *Accisis crinibus nudatam coram propinquis expellit domo maritus.*

No. 670. — iii. 22. *Crisping-pins.*] Mr. BRUCE, describing the dress of the inhabitants of Abyssinia, says, they wear “their own hair short and curled like that of a negro’s in the west part of Africa. But this is done by art, not by nature, each man having a wooden stick, with which he lays hold of the lock and twists it round a screw, till it curls in the form he desires.” To this Mr. BRUCE adds in a note, “I apprehend this is the same instrument used by the ancients, and censured by the prophets, which, in our translation, is rendered cringing-pins.” *Travels*, vol. iii. p. 82.

No. 671. — iii. 23. *The fine linen.*] This must refer to garments of the Lacedæmonian kind, which might be seen through. We are informed by ancient writers that those worn by the Lacedæmonian maidens were so made as to be highly indecent, and not to answer a principal end of clothing. It is possible that some of the Jewish ladies might wear dresses of a similar fashion. PARKHURST (*Heb. Lex.* p. 123.) supposes that the Prophet means vestments of the cobweb kind, which would not hinder the wearers from appearing almost naked: such as *Menander* calls διαφανες χιτωνιον, a transparent vest, and mentions as the dress of a courtesan; and such as *Varro* styles vitreas vestes, glassy vestments; and *HORACE*, from the Island of Coos where the stuff was made, denominates Coan:

— Cois tibi pœne videre est
Ut nudam.

Lib. i. Sat. 2. l. 10r.

— Through the Coan vest
You almost see her naked.

This Coan stuff was probably a kind of very thin silk or gauze. Lady M. W. MONTAGUE describes part of her dress as being of fine white silk gauze, closed at the neck with a diamond button, but the shape and colour of the bosom was very well to be distinguished through it. *Letter xxix.*

The Coan vests were fancifully interwoven with gold, as we learn from *TIBULLUS*. 2. 6. 35.

Illa geret vestes tenues, quas femina Coa
Texuit, auratas disposuitque vias.

And from the *Hippolytus* of *SENECA*, Act ii. Sc. 1.

Removete famulæ purpura, atque auro illitas
Vestes, procul sit muricis Tyrii rubor:
Quæ fila ramis ultimi Seres legunt.

This is still the practice in the East, according to the testimony of Mr. BARROW. He says, that in India the muslins interwoven with gold, so closely, indeed, as to exhibit almost a total plate of gold, are known as dresses of ceremony by the name of kinkaubs; they look like the dresses of our tinselled kings and queens on the stage. In China, however, they confine their threads of gold and silver to silk, and never attempt to interweave them in their

cotton cloths, whereas in India they interweave them solely in their cottons.

No. 672. — iii. 26. *And she being desolate shall sit on the ground.*] Sitting on the ground was a posture that denoted mourning and deep distress. *Lam. ii. 8.* “We find Judæa on several coins of Vespasian and Titus in a posture that denotes sorrow and captivity, — sitting on the ground. I fancy the Romans might have an eye on the customs of the Jewish nation, as well as those of their own country, in the several marks of sorrow they have set on this figure. The Psalmist describes the Jews lamenting their captivity in the same pensive posture. *By the waters of Babylon we sat down, and wept when we remembered thee, O Sion.* But what is more remarkable, we find Judæa represented as a woman in sorrow sitting on the ground, in a passage of the Prophet that foretels the very captivity recorded on this medal.” ADDISON *on Medals, Dial. ii.*

Multos illa dies incontis mœsta capillis
Sederat.

PROPERT. l. i. *Eleg. 15.*

Æschylus represents *Niobe* sitting disconsolately three successive days upon the tomb of her children, covered with a veil, and observing a profound silence.

OVID, speaking of *Niobe*, says,

— Orba resedit

Exanimes inter natos, natasque, virumque;
Diriguitque malis, &c.

Metam. l. vi. v. 302.

*Widow'd and childless, lamentable state!
A doleful sight, among the dead she sat;
Harden'd with woes, &c.*

CROXALL.

— But all sate mute,

*Pond'ring the danger with deep thoughts; and each
In other's count'nance read his own dismay
Astonish'd.*

MILTON, *Parad. Lost, b. ii. v. 420.*

— Silent, and in face

Confounded long they sat, as stricken mute.

B. ix. v. 1063.

See *Job, ii. 13. Lam. ii. 10. Psalm cxxxvii.*

No. 673. — v. 2. *And planted it with the choicest vine.]
And he planted it with the vine of Sorek.* LOWTH. The

vine of Sorek was known to the Israelites, being mentioned *Gen. xlix. 11.* There is something remarkable in the manner in which it is there spoken of: *binding his foal unto the vine, and his ass's colt unto the choice vine.* CHARDIN says, that at Casbin, a city in Persia, they turned their cattle into the vineyards after the vintage, to browse on the vines. He speaks also of vines in that country so large, that he could hardly compass the trunks of them with his arms. *Voyages*, tom. iii. p. 12. This shows that the ass might be securely bound to the vine; and without danger of damaging the tree by browsing on it. Bp. LOWTH.

No. 674. — v. 2. *And made a wine-press therein.] And he hewed out also a lake therein.* LOWTH. By this expression we are to understand not the wine-press itself, but what the Romans called *lacus*, the lake, the large open place, or vessel, which, by a conduit or spout, received the must from the wine-press. In very hot countries it was perhaps necessary, or at least very convenient, to have the lake under ground, or in a cave hewn out of the side of a rock, for coolness, that the heat might not cause too great a fermentation, and sour the wine. The wine-presses in Persia, *Chardin* says, are formed by making hollow places in the ground, lined with mason's work. NONNUS describes at large Bacchus hollowing the inside of the rock, and hewing out a place for the wine-press, or rather the lake.

Και σκοπελῆς ἐλαχυνε πέδοσκαφεὸς δὲ σιδηρῆ, &c.

*He pierc'd the rock; and with the sharpen'd tool
Of steel well temper'd scoop'd its inmost depth;
Then smooth'd the front, and form'd the dark recess
In just dimension for the foaming lake. Dionysiac. lib. xii.*

No. 675. — v. 26. *Hiss unto them.]* The metaphor is taken from the practice of those that keep bees, who draw them out of their hives into the fields, and lead them back again, *συρισμασι*, by a hiss or a whistle, as we do now by beating brass. It was practised in Asia in the fourth and fifth centuries. *Cyril* speaks of it as a thing very common in his time; and so it still is in Lithuania and Muscovy,

countries abounding with bees, where the master of the hive leads them out to feed, and brings them home again by a blast of his whistle. See *Nature Displayed*, vol. iii. p. 23. BOCHART, vol. iii. p. 506. *Isaiah*, vii. 18. *Deut.* i. 44. *Joel*, ii. 25. *Exod.* xxiii. 28.

No. 676. — v. 28. *The hoofs of their horses.*] “The shoeing of horses with iron plates nailed to the hoof is quite a modern practice, and was unknown to the ancients, as appears from the silence of the Greek and Roman writers, especially those that treat of horse-medicine, who could not have passed over a matter so obvious, and of such importance, that now the whole science takes its name from it, being called by us farriery. The horse-shoes of leather and of iron, which are mentioned; the silver and the gold shoes, with which Nero and Poppea shod their mules, used occasionally to preserve the hoofs of delicate cattle, or for vanity, were of a very different kind; they inclosed the whole hoof, as in a case, or as a shoe does a man’s foot, and were bound or tied on. For this reason the strength, firmness, and solidity of a horse’s hoof was of much greater importance with them than with us, and was esteemed one of the first praises of a fine horse. For want of this artificial defence to the foot, which our horses have, *Amos*, vi. 12., speaks of it as a thing as much impracticable to make horses run upon a hard rock, as to plough up the same rock with oxen. These circumstances must be taken into consideration, in order to give us a full notion of the propriety and force of the image by which the Prophet sets forth the strength and excellence of the Babylonish cavalry, which made a great part of the strength of the Assyrian army.” Bp. LOWTH.

No. 677. — vi. 6. *Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar.*] Hoc quoque inter reliqua neglectæ religionis est, quod emortuo carbone sacrificatur. PLIN. *Nat. Hist.* lib. xvi. tom. ii. p. 139. He also mentions as a mark of neglected religion the sacrificing with a dead coal.

No. 678. — vii. 15. *Butter and honey shall he eat.*]

D'ARVIEUX (*Voy. dans la Pal.* p. 24.) being in the camp of the grand emir, who lived in much splendor and treated him with great regard, was entertained on the first morning with little loaves, honey, new-churned butter, and loaves of cream, more delicate than any he ever saw, together with coffee. Agreeably to this he assures us in another place, (p. 197.) that one of the principal things with which the Arabs regale themselves at breakfast is cream, or new butter, mingled with honey. HARMER, vol. i. p. 294. We learn from Mr. *Park*, that the centre of Africa affords a tree, resembling the American oak, with nuts like Spanish olives, which produces from the kernels of these nuts, by boiling, tree butter, whiter and firmer, and of a richer flavour than that of cow's milk. It will keep without salt the whole year.

Rawwolf says that the honey is good, and that they take it with them in their caravans and sea-voyages, in large leathern bottles. It is served up in small shells, and before they eat it with their biscuit, some butter is added to it.

No. 679. — viii. 1. *A great roll.*] “The eastern people roll their papers, and do not fold them, because their paper is apt to fret. *Chardin*. The Egyptian papyrus was much used, and the brittle nature of it made it proper to roll what they wrote.” HARMER, vol. ii. p. 170. *note.*

No. 680. — viii. 6, 7. *Forasmuch as this people refuseth the waters of Shiloah that go softly, — now, therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many.*] The gentle waters of Shiloah, a small fountain and brook just without Jerusalem, which supplied a pool within the city for the use of the inhabitants, are an apt emblem of the state of the kingdom and house of David, much reduced in its apparent strength, yet supported by the blessing of God; and are finely contrasted with the waters of the Euphrates, great, rapid, and impetuous; the image of the Babylonian empire, which God threatens to bring down like a mighty flood upon all these apostates of both kingdoms, as a punishment for their manifold iniquities. JUVENAL, inveighing against the corruption of Rome by the importation of Asiatic manners,

says, that the Orontes has long been discharging itself into the Tiber :

Jampridem Syrus in Tiberim, defluxit Orontes.

And *Virgil*, to express the submission of some of the Eastern countries to the Roman arms, says, that the waters of Euphrates now flowed more humbly and gently. *Euphrates ibat jam mollior undis.* *Æn.* viii. 726. Bp. LOWTH.

In LUCAN, (*Phars.* lib. 6.) Pompey is compared to the river Po, swelling and overflowing its banks. So also *Horace*.

*Sic taurifermis volvitur Aufidus,
Qui regna Dauni præfluit appuli,
Cum sævit, horrendamque cultis,
Diluvium meditatur agris.* *Ode* iv. 14. 25. 28.

*So branching Aufidus, who laves
The Daunian realms, fierce rolls his waves,
When to the golden labors of the swain,
He meditates his wrath, and deluges the plain.* FRANCIS.

No. 681. — ix. 5. *For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.]* The burning of heaps of armour gathered from the field of battle, as an offering made to the god supposed to be the giver of victory, was a custom that prevailed among some heathen nations: and the Romans used it as an emblem of peace. A medal, struck by Vespasian on finishing his wars both at home and abroad, represents the goddess Peace, holding an olive branch in one hand, and with a lighted torch in the other, setting fire to a heap of armour. ADDISON *on Medals, Series*, ii. 18. VIRGIL mentions the custom :

*O mihi præteritos referat si Jupiter annos !
Qualis eram, cum primam aciem Præneste sub ipsa,
Stravi, scutorumque incendi victor acervos.* *Æn.* viii. 560.

*Would heaven, said he, my strength and youth recall,
Such as I was beneath Præneste's wall,
Then when I made the foremost foes retire,
And set whole heaps of conquer'd shields on fire.* DRYDEN.

See also *Joshua*, xi. 6. *Nahum*, ii. 13. *Psalms* xlv. 9, *Ezek.* xxxix. 8. 10. Bp. LOWTH.

No. 682. — ix. 6. *The everlasting Father.*] It is common in the East to describe any quality of a person by calling him *the father of the quality*. SHAW, (*Travels*, p. 244.) speaking of an African Marabot or Saint, tells us, that it was affirmed that “he had a solid iron bar, which, upon command, would give the same noise with a cannon, and do the like execution.” He then adds in a note, “this name, by interpretation, is the *son of a cannon*: several persons in that country having their cognomina from some quality or other, for which they are remarkable. Of this quality they are either called *Abbon*, i. e. *Father*, or *Ibn*, *Ben*, i. e. *Son of it*. Thus a fat man is called *Abbon Kersh*, i. e. *the father of a belly*, &c.”

Maillet tells us, that Egypt is filled with kites, and that the Arabs call this bird the *father of the air*, to express the excellency of his flying. *D’Herbelot* informs us, that the Khalif Moavia II., being of a very weak and infirm constitution, and unable often to appear in the day-time, was called *Abou Leilah*, that is, *father of the night*; and that other mentioned by the same writer, who, speaking of a very eminent physician, says, he did such admirable cures, that he was surnamed *About Berekiat*, the *father of benedictions*. *Lett.* ix. p. 22.

Not very far remote from these instances is the Arab name of an African city, mentioned by Dr. SHAW, p. 109: called, it seems, *Boo Hadgar*, or, the *father of a stone*, that is, the *stony city*. He also tells us of an Arabian bird, which is called *Ach Bobba*, which words, in the Turkish language, he observes, signify *white father*: a name given it partly out of the reverence they have for it, partly from the colour of its plumage.

Schultens, in a note on the sixth Arabian Assembly, tells us, that the principal leader of the Karegites, for twenty years, was called *Abu Naama*, which signifies, *father of the ostrich*, from the horse he used to ride on, called *Naama*, because in swiftness it exceeded an ostrich, which in Arabic is *Naámah*. The original words of this title of Christ may be rendered, *the father of that which is everlasting*: Christ, therefore, as the head and introducer of an everlasting dispensation, never to give place to another,

was very naturally, in the eastern style, called the *father of eternity*. HARMER, vol. ii. p. 479.

No. 683. — ix. 6. *The government shall be upon his shoulder.*] RAPHELIUS, in his note on this text, says, “I believe that because we carry burthens upon our shoulders, therefore government is said to be laid upon them.” HERODOTUS (lib. ii. cap. 106.) mentions a statute of *Sesostris*, king of Egypt, on which some sacred Egyptian letters were engraved, reaching from one shoulder to the other, of this import, Εγω τηνδε χωρην ωμοισι τοισι εμοισι εκτησαμην, “I obtained this country by my *shoulders*.” In like manner PLINY, in his *Panegyric*, cap. 15. *Quum abundè expertus esset quàm benè humeris tuis sederet imperium*. “When he had abundantly experienced how well *the empire would sit on your shoulders*.” Queen Elizabeth concluded one of her speeches to the House of Commons, in answer to a remonstrance about monopolies, thus : “— Princes — cannot themselves look narrowly into all things, upon whose *shoulders lieth continually the heavy weight* of the greatest and most important affairs.” RAPIN’S *Hist. of England*, vol. ii. p. 155. fol. At the Pelew islands, when visited by Captain WILSON, Abba Thulle, their king, *carried a hatchet of iron* on his shoulder, which was so adapted to it, that it gave him no inconvenience. H. WILSON’S *Voyage*.

No. 684. — x. 1. *Woe unto them that decree unrighteous decrees.*] The manner of making eastern decrees differs from ours; they are first written, and then the magistrate authenticates or annuls them. D’ARVIEUX (*Voy. dans la Pal.* p. 61. 154.) tells us, that when an Arab wants a favour, he applies to the secretary, who draws up a decree according to the request of the party. If the emir grants the favour, he prints his seal upon it; if not, he returns it torn to the petitioner. Hence we learn wherein the wickedness of those persons consisted who wrote those decrees to be thus authenticated or annulled by great men. The latter only confirmed or rejected, whereas all the injustice and iniquity contained in those decrees originated with the petitioner and the scribe, who might so concert matters as to deceive their superiors. HARMER, vol. ii. p. 289.

No. 685. — xi. 15. *With his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod.*] HERODOTUS (i. 189.) tells a story of his Cyrus, (a very different character from that of the Cyrus of the Scriptures and *Xenophon*,) which may somewhat illustrate this passage, in which it is said that God would inflict a kind of punishment and judgment on the Euphrates, and render it fordable by dividing it into seven streams. “Cyrus being impeded in his march to Babylon by the Gyndes, a deep and rapid river which falls into the Tigris; and having lost one of his sacred white horses that attempted to pass it, was so enraged against the river, that he threatened to reduce it, and make it so shallow that it should be easily fordable even by women, who should not be up to their knees in passing it. Accordingly he set his whole army to work; and cutting three hundred and sixty trenches from both sides of the river, turned the waters into them, and drained them off.”

No. 686. — xiii. 10. *For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.*] The Chaldæans were devoted above all people in the world to the observation of the heavenly bodies, and their existence was become more essentially necessary to them, as a nation celebrated for astronomy and commerce; a circumstance this, which adds singular force and sublimity to a passage, even without this consideration, exceedingly grand and poetical. FOSTER'S *Essay*, p. 30.

No. 687. — xiii. 17. *Behold, I will stir up the Medes against them, who shall not regard silver; and as for gold they shall not delight in it.*] That is, they were not to be induced by large offers of gold and silver for ransom, to spare the lives of those whom they have subdued in battle; their rage and cruelty will get the better of all such motives. We have many examples in the *Iliad* and the *Æneid*, of the addresses of the vanquished to the pity and avarice of the vanquishers, to induce them to spare their lives.

Est domus alta : jacent penitus defossa talenta
Cælati argenti : sunt auri pondera facti, &c.

Æn. x. 526.

*High in my dome are silver talents roll'd,
With piles of labour'd and unlabour'd gold:
These, to procure my ransom, I resign:
The war depends not on a life like mine.
One, one poor life can no such diff'rence yield,
Nor turn the mighty balance of the field.
Thy talents, (cried the prince,) thy treasur'd store,
Keep for thy sons. —*

PITT.

No. 688. — xiii. 18. *Their bows also shall dash their young men in pieces.*] Both HERODOTUS (i. 61.) and XENOPHON (*Anab.* iii.) mention that the Persians used large bows; and the latter says particularly, that their bows were three cubits long. *Anab.* iv. They were celebrated for their archers. *Jer.* xlix, 35. Probably their neighbours and allies the Medes dealt much in the same sort of arms. In *Psalms* xviii. 34. and *Job* xx. 24. mention is made of a bow of brass. If the Persian bows were of metal, we may easily conceive that, with a metalline bow of three cubits length and proportionably strong, the soldiers might dash and slay the young men, the weaker and unresisting part of the inhabitants, in the general carnage on taking the city. Bp. LOWTH.

No. 689. — xiv. 4. *The golden city.*] To represent objects of a superior excellence and importance, comparisons of the highest order are very properly selected. These are sometimes merely simple, and are designed to convey to the mind some predominant quality; but in other cases they are complex, and the metaphor includes that variety of properties which peculiarly belong to its subject. Many figures are taken from gold, both as to its individual and collective attributes. It is made the emblem of value, purity, and splendor. Thus God is likened to gold. *The Almighty shall be thy defence.* (Marg. *gold.*) *Job* xxii. 25. So is the word of God. *Psalms* xix. 10. The saints and their graces are thus represented, *Job* xxiii. 10. *1 Pet.* i. 7. The vials of God's wrath are *golden*, because they are pure, and unmixed with partiality and passion. *Rev.* xv. 7. Whatever is rich, pompous, and alluring, is called golden.

So Babylon is called *a golden city*. This cannot undoubtedly be understood in a literal, but figurative sense; for however great might be the profusion of that metal in the city of Babylon, it could not be sufficient to give rise to such a description of its magnificence, but by an allowed and perhaps common allusion. From the frequent recurrence of this figure, it must have been in very general use amongst the eastern people; and since its properties are probably better known than those of most other metals, would readily express the meaning of a writer, and be perfectly intelligible to the understanding of his readers. PINDAR styles gold the

*Richest offspring of the mine ;
Gold, like fire, whose flashing rays
From afar conspicuous gleam
Through the night's involving cloud,
First in lustre and esteem,
Decks the treasures of the proud.*

WEST, Ode 1.

But, in modern times, no instance perhaps occurs wherein this comparison is so universally made as by the *Birmans*. Whoever has read the recently published travels of Captain SYMES, in the kingdom of *Ava*, must have had his attention forcibly arrested by this circumstance; for there almost every thing peculiarly great is styled golden, and without exception every thing belonging to the king is so denominated. The city where he resides, the barge which he uses, are styled golden. The following extract will completely explain this circumstance, and form a pleasing addition to the foregoing observations. "We passed a village," says Captain SYMES, "named *Shoe-Lee-Rua*, or Golden-boat-village, from its being inhabited by watermen in the service of the king, whose boats, as well as every thing else belonging to the sovereign, have always the addition of *shoe*, or *golden*, annexed to them. Even his majesty's person is never mentioned but in conjunction with this precious metal. When a subject means to affirm that the king has heard any thing, he says, it has reached the *golden ears*. He who has obtained admission to the royal presence has been at the *golden feet*. The perfume of otto of roses, a nobleman observed one day,

was an odour grateful to the *golden nose*. Gold, among the Birmans, is the type of excellence. Although highly valued, however, it is not used for coin in the country. It is employed sometimes in ornaments for the women, and in utensils and ear-rings for the men; but the greatest quantity is expended in gilding their temples, on which vast sums are continually lavished. The Birmans present the substance to their gods, and ascribe its qualities to their king." *Embassy to Ava*, vol. ii. p. 226. And Cox's *Journal of a Residence in the Burman Empire*, p. 49. In Ceylon, part of the dress worn by the king is golden shoes, or slippers. DAVY's *Account of Ceylon*, p. 164. These remarks illustrate the comparison where it occurs in the Scriptures, and demonstrate with what design and propriety it is used.

No. 690. — xiv. 9. *The dead.*] "The sepulchres of the Hebrews, at least those of respectable persons, and those which hereditarily belonged to the principal families, were extensive caves, or vaults, excavated from the native rock by art and manual labour. The roofs of them in general were arched; and some were so spacious as to be supported by colonnades. All round the sides were cells for the reception of the sarcophagi; these were properly ornamented with sculpture, and each was placed in its proper cell. The cave or sepulchre admitted no light, being closed by a great stone, which was rolled to the mouth of the narrow passage or entrance. Many of these receptacles are still extant in Judea: two in particular are more magnificent than all the rest, and are supposed to be the sepulchres of the kings. One of these is in Jerusalem, and contains twenty-four cells; the other, containing twice that number, is in a place without the city." LOWTH's *Lectures on the Sacred Poetry of the Hebrews*, vol. i. p. 159.

In the introductory observations to *Isaiah* xiii. the same learned writer, speaking of these sepulchres of the kings, says, "You are to form to yourself an idea of an immense subterraneous vault, a vast gloomy cavern, all round the sides of which there are cells to receive the dead bodies: here the deceased monarchs lie in a distinguished sort of state, suitable to their former rank, each

on his own couch, with his arms beside him, his sword at his head, and the bodies of his chiefs and companions round about him. *Ezek. xxxii. 27.* Bp. LOWTH.

The account which MAUNDRELL gives of such sepulchres is too interesting to be omitted. "The next place we came to was those famous grots, called sepulchres of the kings: but for what reason they go by that name is hard to resolve; for it is certain none of the kings, either of Israel or of Judah, were buried here, the Holy Scriptures assigning other places for their sepultures; unless it may be thought, perhaps, that Hezekiah was here interred, and that these were the sepulchres of the sons of David, mentioned 2 *Chron. xxxii. 33.* Whoever was buried here, this is certain, that the place itself discovers so great an expence both of labour and of treasure, that we may well suppose it to have been the work of kings. You approach to it at the east side, through an entrance cut out of the natural rock, which admits you into an open court of about forty paces square, cut down into the rock, with which it is encompassed instead of walls. On the south side of the court is a portico, nine paces long and four broad, hewn likewise out of the rock. This has a kind of architrave running along its front, adorned with sculpture of fruits and flowers, still discernible, but by time much defaced. At the end of the portico, on the left hand, you descend to the passage into the sepulchres. The door is now so obstructed with stones and rubbish, that it is a thing of some difficulty to creep through it; but within, you arrive in a large fair room, about seven or eight yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect with levels and plummets could build a room more regular; and the whole is so firm and entire, that it may be called a chamber hollowed out of one piece of marble. From this room you pass into (I think) six more, one within another, all of the same fabric with the first. Of these the two innermost are deeper than the rest, having a second descent of about six or seven steps into them.

"In every one of these rooms, except the first, were coffins of stone placed in niches in the sides of the chambers.

They had been at first covered with handsome lids, and carved with garlands; but now most of them were broke to pieces by sacrilegious hands. The sides and ceiling of the rooms were always dropping, with the moist damps condensing upon them; to remedy which nuisance and to preserve these chambers of the dead polite and clean, there was in each room a small channel cut in the floor, which served to drain the drops that fall constantly into it."

Journey from Aleppo to Jerusalem, p. 76. 7th edit.

" In the recess, and in the angle to the left of the great portico, opens a passage, in which people formerly walked erect, but where you are now obliged to crawl on your hands and knees. Like that in the great Pyramid, it leads, by a very steep descent, to a square chamber, hewn out of the rock. Holes six feet long and three broad are made in the walls, or rather in the sides of this chamber, for the reception of coffins. Three arched doors conduct from this chamber into seven other sepulchral apartments of different dimensions, all excavated out of the solid rock; but it is a difficult matter to seize their plan, especially by the light of torches. One of these grotts, which is lower than the others, having a descent of six steps, seems to have contained the principal coffins. These were generally ranged in the following manner. The most distinguished personage was deposited at the farther end of the grot, facing the entrance, in the niche or case prepared for the purpose: and in either side of the door a small vault was reserved for the less illustrious dead, who thus seemed to guard those kings who had no further occasion for their services. The coffins, of which only fragments are to be seen, were of stone, and ornamented with elegant arabesque." CHATEAUBRIAND'S *Travels in Greece, Palestine, &c.* vol. ii. p. 103.

The sepulchres facing Mount Sion are thus described by a modern traveller. " They were all of the same kind of workmanship, exhibiting a series of subterranean chambers, hewn with marvellous art, each containing one or many repositories for the dead, like cisterns carved in the rock upon the sides of those chambers. The door was so low, that to look into any one of them it was necessary to stoop,

and, in some instances, to creep upon our hands and knees: these doors were also grooved for the reception of immense stones, once squared and fitted to the grooves, by way of closing the entrances." CLARKE's *Travels*, vol. ii. p. 553. SHAW's *Travels*, p. 263. 1757. T. S. *Quaresmii de forma et qualitate veterum sepulchrum*, tom. ii. p. 127. *Antv.* 1639.

No. 691. — xiv. 13. *I will sit also upon the mount of the congregation, in the sides of the north.*] Captain WILFORD, in a paper communicated to the Asiatic Society concerning Mount Caucasus, gives us the opinion of the *Hindus* respecting the garden of *Eden*. "They place it," he says, "on the elevated plains of *Bukhara* the lesser, where there is a river which goes round *Brahmapuri*, or the town of BRAHMA: then through a lake called *Mansarovara*, (the existence of which is very doubtful,) and is erroneously supposed by travelling fakkeers to be the same with that from which the *Ganges* issues, which is called in *Sanscrit*, *Bindu Sarovara*. From the *Mansarovara* lake come four rivers running toward the four corners of the world, through four rocks cut in the shape of the heads of four animals: thus taking literally the corresponding passage of Scripture. The *cow's* head is towards the south, and from it issues the *Gangá*. Toward the west is a *horse's* head, from which springs the *Chocshu* or *Chocshus*; it is the *Oxus*. The *Sitá-gangá*, or *Hoang-ho*, issues from an *elephant's* head, and, lastly, the *Bhadra-gangá*, or *Jeniséa* in *Siberia*, from a *tiger's* head, or a *lion's* head, according to others.

"The *Hindus* generally consider this spot as the abode of the gods, but by no means as the place in which the primogenitors of mankind were created: at least I have not found any passage in the *Puránas*, that might countenance any such idea, but rather the contrary. As it is written in the *Puránas*, that on mount *Méru* there is an eternal day for the space of fourteen degrees round *Su-meru*; and of course an eternal night for the same space on the opposite side: the *Hindus* have been forced to suppose that *Su-meru* is exactly at the *apex* or *summit* of the shadow of the earth; and that from the earth to this summit, there is an immense

conical hill, solid like the rest of the globe, but invisible, impalpable, and pervious to mankind: on the sides of this mountain are various mansions, rising in eminence and pre-excellence, as you ascend, and destined for the place of residence of the blessed, according to their merits. God and the principal deities are supposed to be seated in *the sides of the north*, on the summit of this mountain, which is called also *Sabha*, or of the congregation. This opinion is of the greatest antiquity, as it is alluded to by Isaiah, almost in the words of the *Pauranies*. This prophet, describing the fall of the chief of the *Daityas*, introduces him saying, that he *would exalt his throne above the stars of God, and would sit on the mount of the congregation, in the sides of the north*. The mountain or hill of God is often alluded to in Scripture." *Asiatic Researches*, vol. vi. p. 488. The circumstances here narrated are too curious to be overlooked, especially as they present us with a striking coincidence with what Moses has recorded, and afford us some light into the allusion of the prophet Isaiah in the passage here referred to. According to the superstition of the Persians and Egyptians, for a person to dream that he should rule over all the stars, was interpreted to mean, that he should rule over all people. ACHMES *Onirocrit*, Ap. *Grotium*.

No. 692.—xvii. 6. *An olive-tree.*] The olive-tree, from the effect of its oil in relaxing and preventing, or mitigating pain, seems to have been from the beginning an emblem of the benignity of the divine nature; and particularly after the fall to have represented the goodness and placability of God through Christ, and the blessed influences of the Holy Spirit in mollifying and healing our disordered nature, and in destroying or expelling from it the poison of the old serpent, even as olive-oil does that of the natural serpent or viper. Hence we see a peculiar propriety in the olive-leaf or branch being chosen by Divine Providence, as a sign to Noah of the abatement of the deluge, *Gen.* viii. 11. We may also account for olive-branches being ordered as one of the materials of the booths at the feast of tabernacles, *Neh.* viii. 15, and whence they became the emblems of peace to various and distant nations. See VIRG. *Æn.*

vii. l. 154. viii. l. 116. xi. l. 101. LIVY, lib. xxxix. cap. 16. et lib. xlv. cap. 25.

Our late eminent navigators found that green branches carried in the hands, or stuck in the ground, were the emblems of peace universally employed and understood by all the islanders, even in the South Seas. See Capt. Cook's *Voyages*, pass. PARKHURST'S *Heb. Lex.* p. 193.

No. 693. — xviii. 1, 2. *Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia ; that sendeth ambassadors by the sea even in vessels of bulrushes, upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto : a nation meted out and trodden down, whose lands the rivers have spoiled.]* The circumstances of this prophecy accord perfectly well with Egypt. In this country wings universally obtained as hieroglyphics of the wind, MAURICE'S *Ind. Ant.* vol. ii. p. 386, and a sort of light ships or boats built of papyrus were commonly used on the Nile. Exclusive of the deserts on each side of it, Egypt is one continued vale above seven hundred miles long ; and from the heart of Abyssinia, the Nile brings a species of mud, light and fat, which, by the inundation of this river, overspreads, smooths, and fertilizes the face of a country naturally barren. An event of such importance to the inhabitants as the overflow of the Nile, would naturally induce them to measure its different heights. As soon as it retired within its banks, and the earth became sufficiently dry, the Egyptians sowed their land, and sent forth their cattle to tread the seed into the ground : and without any further care expected the harvest.

No. 694. — xviii. 2. *A nation whose land the rivers have spoiled.]* Great injury has often been done to the lands contiguous to large and rapid rivers, especially when inundations have happened. Various occurrences of this nature are mentioned by different travellers, which clearly shew the meaning of the prophet in these words. SONNINI relates a circumstance of this kind, to which he was a witness, in passing down the Nile. He says, "The reis and the sailors were asleep upon the beach ; I had passed half of the night watching, and I composed myself to sleep, after

giving the watch to two of my companions, but they too had sunk into slumber. The kanja, badly fastened against the shore, broke loose, and the current carried it away with the utmost rapidity. We were all asleep; not one of us, not even the boatmen, stretched upon the sand, perceived our manner of sailing down at the mercy of the current. After having floated with the stream for the space of a good league, the boat, hurried along with violence, struck with a terrible crash against the shore, precisely a little below the place from whence the greatest part of the loosened earth fell down. Awakened by this furious shock, we were not slow in perceiving the critical situation into which we were thrown. The kanja, repelled by the land, which was cut perpendicularly, and driven towards it again by the violence of the current, turned round in every direction, and dashed against the shore in such a manner, as excited an apprehension that it would be broke to pieces. The darkness of the night, the frightful noise which the masses separated from the shore spread far and wide as they fell into a deep water; the bubbling which they excited, the agitation of which communicated itself to the boat, rendered our awakening a very melancholy one. There was no time to be lost; I made my companions take the oars, which the darkness prevented us from finding so soon as we could have wished: I sprung to the helm, and, encouraging my new and very inexperienced sailors, we succeeded in making our escape from a repetition of shocks, by which we must all, at length, have inevitably perished; for scarcely had we gained, after several efforts, the middle of the river, than a piece of hardened mud, of an enormous size, tumbled down at the very spot we had just quitted, and which must, had we been but a few minutes later, have carried us to the bottom." *Travels in Egypt*, vol. iii. p. 148.

Mr. BRUCE has a passage which is much to the purpose. He says, "*The Chronicle of Axum*, the most ancient repository of the antiquities of that country, a book esteemed, I shall not say how properly, as the first in authority after the Holy Scriptures, says, that, between the creation of the world and the birth of our Saviour, there were 5500 years; that Abyssinia had never been inhabited till 1808 years

before Christ; and 200 years after that, which was in 1600, it was laid waste by a flood, the face of the country much changed and deformed, so that it was called at that time *oure midre*, or *the land laid waste*, or as it is called in Scripture itself, *a land which the waters or floods had spoiled.*"

No. 695. — xix. 1. *Jehovah shall come into Egypt, and the idols of Egypt shall be moved at his presence.*] Both EUSEBIUS (*Demonstrat. Evang.* lib. vi. cap. 20.) and ATHANASIUS (*De Incarnat. Verbi*, vol. i. p. 89.) have recorded the following fact: that when Joseph and Mary arrived in Egypt, they took up their abode in Hermopolis, a city of the Thebais, in which was a superb temple of Serapis. Conducted by Providence, or induced by curiosity, to visit this temple with the infant Saviour, what was their wonder and consternation, on their very entrance, to find not only the great idol itself, but all the *dii minores* of the temple, fall prostrate before them? The priests fled away with horror, and the whole city was in the utmost alarm. The spurious gospel of the *Evangelium Infantiae* also relates this story, which is not, on that account, the less likely to be true, since it is probable that the spurious gospels may contain many relations of facts traditionally remembered, however dishonoured by being mingled with the grossest forgeries and puerilities. It is not probable that Eusebius or Athanasius derived their information from this source. In this relation we have a remarkable completion of the above cited prophecy of Isaiah. MAURICE'S *Hist. of Hindostan*, vol. ii. p. 288.

No. 696. — xxi. 5. *Anoint the shield.*] As the Israelites were usually very careful of their armour, so particularly of their shields. Upon these their names and warlike deeds were generally engraved. These they scoured, polished, and oiled. To render and preserve them bright was an object to which they were exceedingly attentive. This appears to have been done by *anointing* them with oil. Accordingly we find *Isaiah* directing to *anoint the shield*; and as this was done to give them a lustre, so they were covered with a case when they were not in use, to preserve them from becoming rusty. Hence we read of the *uncovering of the shield*. *Isaiah* xxii. 6. To this practice may also be referred, 2 *Sam.* i. 21, the anointing mentioned, be-

longing to the shield, and not to Saul, a version of the passage perfectly agreeable to the original.

“A German pays no attention to the ornament of his person; his shield is the object of his care; and this he decorates with the liveliest colours.” TACITUS *de Mor. Germ.* c. 6. So in VIRGIL, *Æn.* vii. lin. 626, 627.

*Pars leves clypeos, et spicula lucida tergunt
Arvinâ pingui——*

Part scour the rusty shields with seam.

DRYDEN.

No. 697. — xxii. 1. *Thou art wholly gone up to the house-tops.*] The houses in the East were in ancient times, as they are still, generally built in one and the same uniform manner. The roof or top of the house is always flat, covered with broad stones, or a strong plaster of terrace, and guarded on every side with a low parapet wall. *Deut.* xxii. 8. The terrace is frequented as much as any part of the house. On this, as the season favours, they walk, they eat, they sleep, they transact business, (1 *Sam.* ix. 25.) they perform their devotions. *Acts*, x. 9. The house is built with a court within, into which chiefly the windows open; those that open to the street are so obstructed with lattice-work, that no one either without or within can see through them. Whenever therefore any thing is to be seen or heard in the streets, every one immediately goes up to the house-top to satisfy his curiosity. In the same manner, when any one had occasion to make any thing public, the readiest and most effectual way of doing it, was to proclaim it from the house-tops to the people in the streets. *Matt.* x. 27.

“After we had quitted the valley, and ascended the hill, we arrived about eight P. M. at the Agha’s mansion, the chief of the village. Being conducted up a rude flight of steps to the top of the house, we found, upon the flat roof, the Agha of Shefhamer seated upon a carpet; mats being spread before him for our reception.” CLARKE’S *Travels*, vol. ii. p. 401.

“We supped upon the roof, as we sat, and were somewhat surprized in being told we were to sleep there also.” *Ibid.* 402.

“A wicker shed, or hovel, upon one side of the roof, was

found capable of containing six of us; the rest extended themselves in the open air, upon the stuccoed roof." CLARKE'S *Travels*, vol. ii. p. 403. See also POCOCKE'S *Travels*, vol. ii. p. 69.

No. 698.—xxii. 16. *He heweth out a sepulchre on high, and graveth an habitation for himself in a rock.*] Persons of high rank in Judea, and in most parts of the East, were generally buried in large sepulchral vaults, hewn out in the rock, for the use of themselves and their families. The vanity of Shebna is set forth by his being so studious and careful to have his sepulchre on high, in a lofty vault, and that probably in a high situation, that it might be more conspicuous. Hezekiah was buried in the chiefest, says our translation; rather, in the highest part of the sepulchres of the sons of David, to do him the more honour. 2 *Chron.* xxxii. 33. There are some monuments still remaining in Persia of great antiquity, called Naksi Rustam, which give one a clear idea of Shebna's pompous design for his sepulchre. They consist of several sepulchres, each of them hewn in a high rock near the top; the front of the rock to the valley below is adorned with carved work in relievo, being the outside of the sepulchre. Some of these sepulchres are about thirty feet in the perpendicular from the valley, which is itself raised perhaps above half as much by the accumulation of the earth since they were made. DIODORUS SICULUS, lib. xvii. mentions these ancient monuments, and calls them the sepulchres of the kings of Persia. Bp. LOWTH.

No. 699.—xxii. 22. *The key of the house of David will I lay upon his shoulder.*] The difficulties which commentators have found in this passage are judiciously removed by the learned Bp. LOWTH, whose note is as follows: "As the robe and the baldrick, mentioned in the preceding verse, were the ensigns of power and authority, so likewise was the key the mark of office, either sacred or civil. The priestess of Juno is said to be the key-bearer of the goddess, κλειδεχος Ηρας. *Æschyl. Suppl.* 299. A female high in office under a great queen has the same title.

Καλλιθοη κλειδεχος Ολυμπιαδος Βασιλειης.

Auctor Phoronidis ap. Clem. Alex. p. 418. edit. Potter. This

mark of office was likewise among the Greeks, as here in *Isaiah*, borne on the shoulder. To comprehend how the key could be borne upon the shoulder, it will be necessary to say somewhat of the form of it: but, without entering into a long disquisition, and a great deal of obscure learning concerning the locks and keys of the ancients, it will be sufficient to observe that one sort of keys, and that probably the most ancient, was of considerable magnitude, and as to the shape, very much bent and crooked. *Aratus*, to give his reader an idea of the form of the constellation of Cassiopeia, compares it to a key. It must be owned that the passage is very obscure; the learned HUETIUS has bestowed a great deal of pains in explaining it, (*Animadvers. in Manilii*, lib. i. 355.) and I think has succeeded very well in it. HOMER (*Odyss.* xxi. 6.) describes the key of Ulysses's store-house, as εὐκαμπής, of a large curvature, which *Eustathius* explains by saying it was δρεπανοειδής, in shape like a reap-hook. *Huetius* says, the constellation Cassiopeia answers to this description: the stars to the north making the curve part, that is, the principal part of the key; the southern stars the handle. The curve part was introduced into the key-hole: and being properly directed by the handle, took hold of the bolts within, and moved them from their places. We may easily collect from this account, that such a key would lie very well upon the shoulder; that it must be of some considerable size and weight, and could hardly be commodiously carried otherwise. Ulysses's key was of brass, and the handle of ivory; but this was a royal key; the more common ones were probably of wood. In Egypt they have no other than wooden locks and keys to this day; even the gates of Cairo have no better. BAUMGARTEN, *Peregr.* i. 18. THEVENOT, part ii. ch. 10. The poet ARISTON, in the *Anthologia*, book vii. gives a key the epithet of βαθυκαμπή, i. e. one that is much bent. These crooked keys were in the shape of a sickle, δρεπανοειδείς, according to EUSTATHIUS. But such keys not being easily carried in the hand, on account of their inconvenient form, they were carried on the shoulder, as we see our reapers carry on their shoulders at this day their sickles joined and tied together. CALLIMACHUS in his Hymn

to *Ceres*, (lin. 45.) says, that “that goddess having assumed the form of *Nicippé*, her priestess carried a *key*, *καλωμαδιαν*, that is, superhumeralem, *fit to be borne on the shoulder*.”

“When we were seated on the ground, in the Indian way, the Raja began a speech, in which he said he was a subject of the throne of Delly, that Delly was now in our hands, and he seized the opportunity of my coming, to acknowledge our sovereignty. He then called for the keys of his fort, and insisted on my taking them, which I refused, disclaiming the extended rights ascribed to us. After a long contest, the Raja consented to keep the keys.” *ELPHINSTONE'S Account of the Kingdom of Caubul*, p. 14. See also *CLARKE'S Travels*, vol. iii. p. 108, 109., and *Matt.* xvi. 19.

A key in the form of a hook was used in the early ages, when doors had no iron-work, and were shut only by a wooden bar on the inside. *BARTOLOMEO*, by *Johnston*, p. 70. See and compare *Ezek.* xliii. 1, 2. xliv. 1—3. xlv. 1—3. *Rev.* iii. 7.

No. 700. — xxii. 23. *Nail.*] In ancient times, and in the eastern countries, as the way of life, so the houses were much more simple than ours at present. They had not that quantity and variety of furniture, nor those accommodations of all sorts with which we abound. It was convenient, and even necessary for them, and it made an essential part in the building of a house, to furnish the inside of the several apartments with sets of spikes, nails, or large pegs, on which to dispose of and hang up the several moveables and utensils in common use, and proper to the apartment. These spikes they worked into the walls at the first erection of them, the walls being of such materials, that they could not bear their being driven in afterwards; and they were contrived so as to strengthen the walls by binding the parts together, as well as to serve for convenience. *CHARDIN'S* account of the matter is this: “They do not drive with a hammer the nails that are put into the eastern walls; the walls are too hard, being of brick; or if they are clay, too mouldering; but they fix them in the brick-work as they are building. They are large nails with square heads, like dice well made; the

ends being bent so as to make them cramp-irons. They commonly place them at the windows and doors, in order to hang upon them, when they like, veils and curtains." HARMER, vol. i. p. 191. They were put in other places also, in order to hang up other things of various kinds. *Ezek.* xv. 3. *Zech.* x. 4. *Ezra*, ix. 8.

No. 701. — xxiv. 17. *Fear, and the pit, and the snare, are upon thee.*] These images are taken from the different methods of hunting and taking wild beasts, which were anciently in use. The *terror* (so Bishop LOWTH translates, instead of *fear*) was a line strung with feathers of all colours, which fluttering in the air, scared and frightened the beasts into the toils, or into the pit, which was prepared for them. This was digged deep in the ground, and covered over with green boughs or turf, in order to deceive them, that they might fall into it unawares. The snare or toils were a series of nets, inclosing, at first, a great space of ground, in which the wild beasts were known to be; and drawn in by degrees into a narrower compass, till they were at last closely shut up, and entangled in them.

No. 702. — xxiv. 22. *As prisoners are gathered in the pit, and shall be shut up in prison.*] In this verse the image seems to be taken from the practice of the great monarchs of that time; who, when they had thrown their wretched captives into a dungeon, never gave themselves the trouble of enquiring about them; but let them lie a long time in that miserable condition, wholly destitute of relief, and disregarded. Bp. LOWTH.

No. 703. — xxv. 6. *Wine on the lees well refined.*] In the East they keep their wine in jugs, from which they have no method of drawing it off fine; it is therefore commonly somewhat thick and turbid, by the lees with which it is mixed: to remedy this inconvenience, they filtrate or strain it through a cloth; and to this custom, as prevailing in his time, the prophet here plainly alludes.

No. 704. — xxvi. 19. *Thy dead men shall live, together with my dead body shall they arise.*] It was a practice of high antiquity to plant herbs and flowers about the graves of the dead. Might not this custom originate from the belief of the doctrine of the resurrection, or perhaps from

this passage of *Isaiah*? *Thy dead men shall live; together with my dead body shall they arise: awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead!* If it were practised still earlier, might not this passage have some reference to that custom? The women in Egypt, according to MAILLET, (*Lett.* x. p. 91.) go, at least two days in the week, to pray and weep at the sepulchres of the dead; and the custom then is, to throw upon the tombs a sort of herb, which the Arabs call *rihan*, and which is our *sweet basil*. They cover them also with the leaves of the palm-tree. Myrtle is also made use of to adorn the tombs. CHANDLER found some graves in Lesser Asia, which had each a bough of myrtle stuck at the head and the feet. P. 200. DALLAWAY, on ancient and modern Constantinople, describing the tombs of the Turks, says, “As even the humblest graves are marked by cypresses planted at the head and feet, the groves of these trees are extensive, and in every state of vegetation. The tombs of men are known by turbans, which, like coronets among us, denote the rank of the deceased: those of women have a plain round top. The inscriptions are delicately wrought, in raised letters of gold, on a dark ground. Between some of these tombs is placed a chest of ornamented stone, filled with earth, in which are planted herbs and aromatic flowers. These are regularly cultivated by females of the family, who assemble in groupes for that duty.”

“The women are extremely punctual in their visits to the sepulchres of their relations; in each tomb is a small earthen pot, let in at one of the ends, in this pot there are constantly fresh branches of myrtle, or some small shrub, over which they frequently pour water, and preserve with the most respectful care and attention.” WALPOLE’S *Memoirs*, vol. ii. p. 316.

“They put some green myrtles in little air-holes all round the tombs; and they are of opinion that their relations are the happier the longer these remain green and retain *their color*.” RAUWOLFF’S *Travels*, p. 46.

“The Nubians place an earthen vessel by the side of every grave, which they fill with water at the moment the

deceased is interred, and leave it there. The grave itself is covered with small pebbles of various colors, and two large palm-leaves are stuck into the ground at either extremity: the symbol of victory thus becoming, in Nubia, that of death." BURCKHARDT'S *Travels in Nubia*, p. 35.

"The body is interred after the usual manner of the Mahometans, and a samboja-tree is usually planted by its side. It is the universal practice of the relatives of the deceased to strew the grave several times in the year with the sweet-scented flowers of the sulasi, which are raised exclusively for this purpose." RAFFLES'S *History of Java*, vol. i. p. 322.

"The Tartars commemorate the anniversary of the death of their relatives, on which occasion all the women and girls of the village visit the grave. The nearest relations remain reading and praying around it for about an hour, and the other women arrange themselves at some distance; the prayers being finished, all seat themselves together within sight of the grave, when pancakes and a finer sort of bread are distributed amongst the party." HOLDERNESS *On the Customs of the Crim Tartars*, p. 58.

No. 705. — xxviii. 1. *Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower.*] The city of Sebaste, the ancient Samaria, beautifully situated on the top of a round hill, and surrounded immediately with a rich valley and a circle of other hills beyond it, suggested the idea of a chaplet, or wreath of flowers, worn upon their heads on occasions of festivity; expressed by the proud crown and the fading flower of the drunkards. That this custom of wearing chaplets in their banquets prevailed among the Jews, as well as among the Greeks and Romans, appears from *Wisdom*, ii. 7, 8. See ANACREON, *Od.* 4, 5, 6. HORACE, lib. i. *Od.* xxvi. 7, 8. lib. iii. *Od.* xxix. 3, 4.

No. 706. — xxix. 1. *Woe to Ariel, to Ariel, the city where David dwelt.*] At Jerusalem vast quantities of flesh were consumed in their sacred feasts, as well as burnt upon the altar. Perhaps this circumstance will best explain the reason why the holy city is called *Ariel*. According to the Eastern taste, the term is applied in this sense; that

is, to places remarkable for consuming great quantities of provision, and especially flesh. "The modern Persians will have it," says D'HERBELOT, in his account of Shiraz, a city of that country, "that this name was given to it because this city consumes and devours like a lion (which is called Shir in Persian) all that is brought to it, by which they express the multitude, and, it may be, the good appetite of its inhabitants."

The prophet pronounces woe to Zion, as too ready to trust to the number of its inhabitants and sojourners, which may be insinuated by the term Ariel, which he uses. HARMER, vol. i. p. 212.

"The cemetery, through which our road lay, indicated an ample degree of former population, and was ornamented or guarded by the figure of a lion cut in stone." "Some Persians of good general information acknowledged to me, that they knew not why sculptured lions were placed in many cemeteries, although the custom was, as they believed, very ancient. NIEBUHR says, that they marked the graves of such *pahlavans* or wrestlers, as had attained celebrity for strength and skill. *Voyage, &c. tome ii. p. 143. Amst. 1780.* I suspected in those figures a superstitious allusion to Ali, whom the Persians venerate under the name of *Shir-i-khuda*, Lion of God." Sir W. OUSELEY'S *Travels in the East*, vol. i. p. 270.

No. 707. — xxix. 4. *And thy speech shall whisper out of the dust.*] That the souls of the dead uttered a feeble stridulous sound, very different from the natural human voice, was a popular notion among the heathens, as well as among the Jews. This appears from several passages of their poets; Homer, Virgil, Horace. The pretenders to the art of necromancy, who were chiefly women, had an art of speaking with a feigned voice, so as to deceive those that applied to them, by making them believe that it was the voice of the ghost. From this art of the necromancers the popular notion seems to have arisen, that the ghost's voice was a weak, inarticulate sound, very different from the speech of the living. Bp. LOWTH.

No. 708. — xxix. 8. *Or, as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is*

faint, and his soul hath appetite.] As the simile of the prophet is drawn from nature, an extract which describes the actual occurrence of such a circumstance will be agreeable. “The scarcity of water was greater here (at Bubaker) than at Benown. Day and night the wells were crowded with cattle lowing and fighting with each other to come at the trough. Excessive thirst made many of them furious; others being too weak to contend for the water, endeavoured to quench their thirst by devouring the black mud from the gutters near the wells; which they did with great avidity, though it was commonly fatal to them. This great scarcity of water was felt by all the people of the camp, and by none more than myself. I begged water from the negro-slaves that attended the camp, but with very indifferent success: for though I let no opportunity slip, and was very urgent in my solicitations both to the Moors and to the negroes, I was but ill supplied, and frequently passed the night in the situation of Tantalus. No sooner had I shut my eyes than fancy would convey me to the streams and rivers of my native land; there, as I wandered along the verdant bank, I surveyed the clear stream with transport, and hastened to swallow the delightful draught; but, alas! disappointment awakened me, and I found myself a lonely captive, perishing of thirst amidst the wilds of Africa.” PARK’S *Travels in Africa*, p. 145.

No. 709. — xxxii. 20. *Blessed are ye that sow beside all waters; that send forth thither the feet of the ox and the ass.]*

CHARDIN says, “This exactly answers the manner of planting rice, for they sow it upon the water; and before sowing while the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses, which go mid-leg deep; and this is the way of preparing the ground for sowing. As they sow the rice on the water, they transplant it in the water.” HARMER, vol. i. p. 280.

“The rice grounds are inundated from the time of sowing, nearly to harvest. The seed is commonly cast upon the water. When the rice plants are about two feet high, they are transplanted.” Dr. CLARKE’S *Travels in Egypt*, vol. iii. p. 30.

“Rice is sown in Lower Egypt from the month of March to that of May. During the inundation of the Nile, the fields are covered by its waters; and, in order to detain them there as long as possible, small dikes, or a sort of raised embankments, are thrown up, round each field, to prevent them from running off. Trenches serve to convey thither a fresh supply; for, in order to make the plant thrive, its roots must be constantly watered. The ground is so moistened, that in some places a person sinks in half way up to his chin. Rice is nearly six months before it comes to maturity; and it is generally cut down by the middle of November. In Egypt the use of the *flail* is unknown. To separate the grain from the straw, the inhabitants prepare, with a mixture of earth and pigeon's dung, spacious floors, well beat, and very clean. The rice is spread thereon in thick layers. They then have a sort of cart, formed of two pieces of wood joined together by two cross pieces; it is almost in the shape of sledges, which serve for the conveyance of burthens in the streets of our cities. Between the longer sides of this sledge are fixed transversely three rows of small wheels, made of solid iron, and narrowed off towards their circumference. On the fore part, a very high and very wide seat is clumsily constructed. A man sitting there drives two oxen, which are harnessed to the machine, and the whole moves on slowly, and always in a circular direction, over every part of the heap of rice, until there remains no more grain in the straw. When it is thus beat, it is spread in the air to be dried. In order to turn it over, several men walk abreast, and each of them, with his foot, makes a furrow in the layer of grain, so that in a few moments the whole mass is moved, and that part which was underneath is again exposed to the air.

“The dried rice is carried to the mill, where it is stripped of its chaff or husk. This mill consists of a wheel, turned by oxen, and which sets several levers in motion; at their extremity is an iron cylinder, near a foot long, and hollowed out underneath. They beat in troughs which contain the grain. At the side of each trough there constantly stands a man, whose business is to place the rice under

the cylinders. He must not suffer his attention to be diverted; for he would run a risk of having his hand crushed. After this operation, the rice is taken out of the mill, and sifted in the open air; which is done by filling a small sieve with as much grain as a man can lift; this he raises above his head, and gently spills the rice, turning his face to the wind, which blows away the small chaff or dust. This cleaned rice is put a second time in the mill, in order to bleach it. It is afterwards mixed up in troughs with some salt, which contributes very much to its whiteness, and principally to its preservation; it has then undergone its whole preparatory process, and in this state it is sold." SONNINI's *Travels in Upper and Lower Egypt*, p. 145.

No. 710. — xxxiii. 18. *Where is he that counted the towers?*] That is, the commander of the enemy's forces, who surveyed the fortifications of the city and took an account of the height, strength, and situation of the walls and towers, that he might know where to make the assault with the greatest advantage. As Capaneus before Thebes is represented in a passage of the *Phœnissæ* of EURIPIDES, (v. 187.) which GROTIUS has applied as an illustration of this passage. Bp. LOWTH.

No. 711. — xxxv. 7. *And the parched ground shall become a pool.*] Instead of the *parched ground*, Bp. LOWTH translates it, the *glowing sand shall become a pool*, and says, in a note, that the word is Arabic as well as Hebrew, expressing in both languages the same thing, the glowing sandy plain, which in the hot countries at a distance has the appearance of water. It occurs in the *Koran* (cap. xxiv.) "But as to the unbelievers, their works are like a vapour in a plain which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be nothing." Mr. SALE's note on this place is, the Arabic word *serab* signifies that false appearance, which in the eastern countries is often seen in sandy plains about noon resembling a large lake of water in motion, and is occasioned by the reverberation of the sun-beams. "By the quivering, undulating motion of that quick succession of vapours and exhalations, which are extracted by the powerful influence of the sun." SHAW's *Travels*, p. 378. It sometimes tempts thirsty travellers out of their way, but

deceives them when they come near, either going forward, (for it always appears at the same distance,) or quite vanishes.

On this phænomenon the following extract from a late traveller is highly interesting: he says, "We arrived at the wretched solitary village of Utkô, near to the muddy shore of the lake of that name, the entrance to which is called *Maadie*. Here we procured asses for all our party, and, setting out for Rosetta, began to recross the desert, appearing like an ocean of sand, but flatter and firmer, as to its surface, than before. The Arabs, uttering their harsh guttural language, ran chattering by the side of our asses; until some of them calling out, *Raschid!* we perceived its domes and turrets, apparently upon the opposite side of an immense lake or sea, that covered all the intervening space between us and the city. Not having in my own mind, at the time, any doubt as to the certainty of its being water, and seeing the tall minarets and buildings of Rosetta, with all its groves of dates and sycamores, as perfectly reflected by it as by a mirror, insomuch that even the minutest detail of the architecture and of the trees might have been thence delineated, I applied to the Arabs to be informed in what manner we were to pass the water. Our interpreter, although a Greek, and therefore likely to have been informed of such a phænomenon, was as fully convinced as any of us that we were drawing near to the water's edge, and became indignant when the Arabs maintained, that within an hour we should reach Rosetta by crossing the sands in the direct line we then pursued, and that there was no water. What, said he, giving way to his impatience, do you suppose me an idiot, to be persuaded, contrary to the evidence of my senses? The Arabs, smiling, soon pacified him, and completely astonished the whole party by desiring us to look back at the desert we had already passed, where we beheld a precisely similar appearance. It was, in fact, the *mirage*; a prodigy to which every one of us were then strangers, although it afterwards became more familiar. Yet upon no future occasion did we ever behold this extraordinary illusion so marvellously displayed. The view of it af-

forded us ideas of the horrible despondency to which travellers must sometimes be exposed, who, in traversing the interminable desert, destitute of water, and perishing with thirst, have sometimes this deceitful prospect before their eyes." Twice the serab or mirage appeared to them in crossing the desert. "Its color was of the purest azure, and so clear that the shadows of the mountains which bordered the horizon were reflected on it with the greatest precision, and the delusion of its being a sheet of water was thus rendered still more perfect. I had often seen the mirage in Syria and Egypt, but always found it of a whitish color, rather resembling a morning mist, seldom lying steady on the plain, but in continual vibration: but here it was very different, and had the most perfect resemblance to water. The great dryness of the air and earth in this desert may be the cause of the difference. The appearance of water approached also much nearer than in Syria and Egypt, being often not more than 200 paces from us, whereas I had never seen it before at a distance of less than half a mile. There were at one time about a dozen of these false lakes round us, each separated from the other, and for the most part in the low grounds." BURCKHARDT'S *Travels in Nubia*, p. 193.

"Towards the evening of the 22d Nov. many persons were astonished with the appearance of a long lake, enclosing several little islands, and that, notwithstanding the well-known nature of the country, many were positive that it was a lake; and one of the surveyors took the bearings of it. It was, however, only one of those illusions which the French call *Mirage*, and the Persians *Sirraub*. I had imagined this phænomenon to be occasioned by a thin vapor, (or something resembling a vapor,) which is seen over the ground, in the hot weather, in India; but this appearance was entirely different, and, on looking along the ground, no vapor whatever could be perceived. The ground was quite level and smooth, composed of dry mud or clay, mixed with particles of shining sand: there were some tufts of grass, and some little bushes of rue, at this spot, which were reflected as in water; and this appearance continued at the ends, when viewed from the middle. I

shall not attempt to account for this appearance, but shall merely remark, that it seems only to be found in level, smooth, and dry places. The position of the sun, with reference to the spectator, appears to be immaterial. I thought at first, that great heat always accompanied its appearance: but it was afterwards seen in Demaun, when the weather was not hotter than is experienced in England." ELPHINSTONE's *History of Caubul. Introduction*, p. 16.

The sahrab, or watery appearance, so common in all deserts, and the moving sands, were seen at the same time, and appeared to be perfectly distinct; the one having a luminous, the other a cloudy appearance." KINNEIR's *Geographical Memoirs of the Persian Empire*, p. 223. To these accounts Lieutenant PORRINGER (*Travels in Beloochistan and Sinde*, p. 185.) adds some remarkable particulars. He says, "I have seen bushes and trees reflected in it with as much accuracy as though it had been the face of a clear and still lake; and once in the province of Kerman, in Persia, it seemed to rest like a sheet of water on the face of a hill, at the foot of which my road lay, exhibiting the summit, which did not overhang it in the least degree, by a kind of unaccountable refraction."

The mirage "generally appears like a still lake, so unmoved by the wind, that every thing above is to be seen most distinctly reflected by it; if the wind agitate any of the plants that arise above the horizon of the mirage, the motion is seen perfectly, at a great distance. If the travellers stand elevated much above the mirage, the apparent water seems less united and less deep, for, as the eyes look down upon it, there is not thickness enough in the vapor on the surface of the ground to conceal the earth from the sight; but, if the traveller be on a level with the horizon of the mirage, he cannot see through it, so that it appears to him clear water. By putting my head first to the ground, and then mounting a camel, the height of which from the ground might have been about ten feet at the most, I found a great difference in the appearance of the mirage: on approaching it, it becomes thinner, and appears as if agitated by the wind, like a field of ripe corn. It gradually vanishes as the traveller approaches, and, at

last, entirely disappears when he is on the spot." BELZONI'S *Researches in Egypt*, p. 196. Dr. CLARKE'S *Travels*, vol. ii. p. 295—297. Vide also ELPHINSTONE'S *Account of the Kingdom of Caubul*, p. 16. *Introduction*. LIGHT'S *Travels in Egypt*, p. 17. See the Appendix to an Essay of D. ERDMANN of Kasan, *On Terrestrial Meteors and Ignis Fatuus in the Plains of the Astrachan and Saratow Governments*, in GILBERT'S *Annals of Physic*. And LICHTENSTEIN'S *Travels in South Africa*, part i. p. 272.

No. 712. — xxxvii. 29. *I will put my hook in thy nose.*] It is usual in the East to fasten an iron ring in the nose of their camels and buffaloes, to which they tie a rope, by means of which they manage these beasts. God is here speaking of Sennacherib, king of Assyria, under the image of a furious, refractory beast, and accordingly, in allusion to this circumstance, says, *I will put my hook in thy nose.* SHAW'S *Travels*, p. 167. 2d edit.

"The Orientals make use of a contrivance for curbing their work-beasts, which is not adopted among us. They bore the nose through both sides, and put a ring through it, to which they fasten two cords. When a beast becomes unruly, they have only to draw the cord on one side, which, by stopping his breath, punishes him so effectually, that, after a few repetitions, he fails not to become quite tractable, whenever he begins to feel it. To this contrivance the Arabian poets often allude." MICHAELIS'S *Commentaries on the Law of Moses*, vol. ii. p. 404.

"The cow, the tame buffalo, the bear, &c., in this country are frequently seen with rings in their noses, through which a cord is drawn, and the beast guided by it, as the horse by the bit of the bridle. The Hindoos compare a person who is the slave of his wife, to a cow led by the ring in her nose." WARD'S *View of the Hindoos*, vol. ii. p. 330. 8vo. SALAME'S *Expedition to Algiers*, p. 79.

No. 713. — xxxviii. 12. *Mine age is departed and removed from me as a shepherd's tent.*] Besides those who live wholly in tents, numbers of the Eastern people spend part of the year in them. POCOCKE tells us, he fell in with a *summer village* of country people, whose huts were made of loose stones, covered with reeds and boughs, their winter

village being on the side of a hill at some distance. *Travels*, vol. ii. p. 158. He also mentions another village, the inhabitants of which lived under tents. It was done in a great measure for the accommodation of their flocks. "In the well-watered parts of the country between the Euphrates and the Tigris, there are still several tribes who support themselves by their horses, their buffaloes, their cows, and by agriculture; occupations that the Arabs of the more noble families judge below them to follow. The principal tribes are named Ahhl el Abaar, the others, Mooedan. These Mooedan tribes are of a middle rank, between true Arabs and peasants. They remove their pitiful habitations from country to country, according as they want lands to till, or pasturage; it is for this reason we sometimes find whole villages, in a place where, the day before, there was not a single hut." NIEBUHR, p. 336. Probably in this passage *Hezekiah* alludes to these portable dwellings.

No. 714. — xl. 3. *Prepare ye the way of the Lord.*] This passage is an allusion to the custom of sending persons before a great prince, to clear the way for his passage. Sir THOMAS ROE's chaplain (p. 468.) says, "I, waiting upon my lord-ambassador two years and part of a third, and travelling with him in progress with that king (the Mogul) in the most temperate months there, betwixt September and April, was in one of our progresses, betwixt Mandoa and Amadavar nineteen days, making but short journeys in a wilderness, where, by a very great company sent before us to make those passages and places fit to receive us, a way was cut out and made even, broad enough for our convenient passage. And in the place where we pitched our tents a great compass of ground was rid and made plain for them, by grubbing a number of trees and bushes: yet there we went as readily to our tents as we did when they were set up in the plains."

Eastern potentates never "travel without their heralds and pioneers: this pervades the magistracy from the poorest Hindoo rajah and Mahomedan nabob of a province, to the emperor himself; who, in the days of Mogul splendor, vied with Semiramis in her progress through Media and Persia,

in which, according to *Diodorus*, when rocks and precipices impeded the royal traveller, they were ordered to be removed; hills and mountains were levelled, and valleys filled up, for the accommodation of this mighty potentate: finely illustrating the figurative language on the approach of the Prince of Peace, when every valley was to be exalted and every mountain and hill made low, to make straight in the desert a highway for the Lord." *FORBES'S Oriental Memoirs*, vol. i. p. 213.

No. 715. — xl. 12. *Measured the waters in the hollow of his hand.*] Having pointed out the hieroglyphic meaning of the other signs of the zodiac, Mr. MAURICE adds, "The Libra of the zodiac is perpetually seen upon all the hieroglyphics of Egypt, which is at once an argument of the great antiquity of that asterism, and of the probability of its having been originally fabricated by the astronomical sons of Misraim. By the balance they are supposed by some to have denoted the equality of days and nights, at the period of the sun's arriving at this sign. And by others it is asserted, that this asterism, at first only the beam, was exalted to its station in the zodiac from its being the useful nilometer, by which they measured the height of the inundating waters, to which Egyptian custom there may possibly be some remote allusion in this passage, where the prophet describes the Almighty as *measuring the waters in the hollow of his hand.*" *Indian Antiquities*, vol. iii. p. 240. *Benjamin of Tudela* mentions, in his time, that the Nile water was measured every day during the inundation, by a man, who then cried to the inhabitants of Misraim and Ischan, Thank God, for the river has risen to such and such a height. See also WITTMAN'S *Travels in Turkey*, p. 320.

No. 716. — xli. 15. *Threshing.*] The manner of threshing corn in the East differs essentially from the method practised in western countries. It has been fully described by travellers, from whose writings such extracts are here made and connected together, as will convey a tolerable idea of this subject. In *Isaiah* xxviii. 27, 28., four methods of threshing are mentioned, as effected by different instruments: the flail, the drag, the wain, and the

treading of the cattle. The staff or flail was used for the *infirmiora semina*, says *Hieron*, the grain that was too tender to be treated in the other methods. The drag consisted of a sort of frame of strong planks, made rough at the bottom with hard stones or iron: it was drawn by horses or oxen over the corn-sheaves spread on the floor, the driver sitting upon it. The wain was much like the former, but had wheels with iron teeth, or edges like a saw: the axle was armed with iron teeth, or serrated wheels throughout: it moves upon three rollers, armed with iron teeth or wheels, to cut the straw. In Syria they make use of the drag, constructed in the very same manner as above described. This not only forced out the grain, but cut the straw in pieces for fodder for the cattle; for in the Eastern countries they have no hay. The last method is well known from the law of Moses, which forbids the ox to be muzzled when he treadeth out the corn. *Deut. xxv. 4.* Bp. LOWTH's note on *Isaiah* xxviii. 27.

“In threshing their corn, the Arabians lay the sheaves down in a certain order, and then lead over them two oxen, dragging a large stone. This mode of separating the ears from the straw is not unlike that of Egypt.” NIEBUHR's *Travels*, p. 299.

“They use oxen, as the ancients did, to beat out their corn, by trampling upon the sheaves, and dragging after them a clumsy machine. This machine is not, as in Arabia, a stone cylinder, nor a plank with sharp stones, as in Syria, but a sort of sledge, consisting of three rollers, fitted with irons, which turn upon axles. A farmer chooses out a level spot in his fields, and has his corn carried thither in sheaves, upon asses, or dromedaries. Two oxen are then yoked in a sledge, a driver gets upon it, and drives them backwards and forwards (rather in a circle) upon the sheaves, and fresh oxen succeed in the yoke from time to time. By this operation, the chaff is very much cut down; the whole is then winnowed, and the pure grain thus separated. This mode of threshing out the corn is tedious and inconvenient; it destroys the chaff, and injures the quality of the grain.” NIEBUHR's *Travels*, vol. i. p. 89.

In another place NIEBUHR tells us that "two parcels or layers of corn are threshed out in a day: and they move each of them as many as eight times, with a wooden fork of five prongs, which they call *meddre*. Afterwards they throw the straw into the middle of the ring, where it forms a heap, which grows bigger and bigger; when the first layer is threshed, they replace the straw in the ring, and thresh it as before. Thus the straw becomes every time smaller, till at last it resembles chopt straw. After this, with the fork just described, they cast the whole some yards from thence, and against the wind, which driving back the straw, the corn and the ears not threshed out fall apart from it and make another heap. A man collects the clods of dirt, and other impurities, to which any corn adheres, and throws them into a sieve. They afterwards place in a ring the heaps, in which a good many entire ears are still found, and drive over them for four or five hours together, a dozen couple of oxen, joined two and two, till by absolute trampling they have separated the grains, which they throw into the air with a shovel to cleanse them."

"The Moors and Arabs continue to tread out their corn after the primitive custom of the East. Instead of beeves they frequently make use of mules and horses, by tying in the like manner by the neck three or four of them together, and whipping them afterwards round about the nedders (as they call the threshing floors, the *Lybicæ aræ* of Horace) where the sheaves lie open and expanded in the same manner as they are placed and prepared with us for threshing. This, indeed, is a much quicker way than ours, but less cleanly: for, as it is performed in the open air, *Hosea*, xiii. 3. upon any round level plat of ground, daubed over with cow's dung, to prevent, as much as possible, the earth, sand, or gravel, from rising, a great quantity of them all, notwithstanding this precaution, must unavoidably be taken up with the grain; at the same time the straw, which is their only fodder, is hereby shattered *to pieces*, a circumstance very pertinently alluded to, *2 Kings*, xiii. 7. where the king of Syria is said to have made the Israelites like dust by threshing." SHAW'S *Travels*, p. 138. 139. 2d edit.

At Sadakloo "the inhabitants were employed separating their barley from its straw; and this they effected by means of a sort of wooden sledge, to which were yoked a couple of oxen. Its lower surface was armed with sharp projecting stones, set closely in rows. A man stood on its upper surface, guiding the oxen, as they drew the machine hither and thither over the heaps of the unseparated grain. A woman attended furnished with a long wooden shovel, throwing the sheaves under the sledge, as it moved round." Sir R. K. PORTER'S *Travels in Persia*, vol. i. p. 158.

"The threshing operation is managed by a machine composed of a large square frame of wood, which contains two wooden cylinders placed parallel to each other, and which have a turning motion. They are stuck full of spikes, with sharp square points, but not all of a length. These rollers have the appearance of the barrels in an organ, and their projections, when brought in contact with the corn, break the stalk and disengage the ear. They are put in motion by a couple of cows or oxen, yoked to the frame and guided by a man sitting on the plank that covers the frame which contains the cylinders. He drives this agricultural equipage in a circle round any great accumulation of just gathered harvest, keeping at a certain distance from the verge of the heap, close to which a second peasant stands, holding a long handled twenty-pronged fork, shaped like the spread sticks of a fan; and with which he throws the unbound sheaves forward to meet the rotary motion of the machine. He has a shovel also ready, with which he removes to a considerable distance the corn that has already passed the wheel. Other men are on the spot, with the like implement, which they fill with the broken material, and throw it aloft in the air, where the wind blows away the chaff, and the grain falls to the ground. The latter process is repeated till the corn is completely winnowed from its refuse, when it is gathered up, carried home, and deposited for use in large earthen jars. The straw also is preserved with care, being the sole winter food of the horses and mules. But while I looked on at the patriarchal style of husbandry, and at the strong yet docile animal which, for so many ages had been the right hand of

man in his business of tilling and reaping the ground, I could not but revere the beneficent law which pronounced, "*Muzzle not the ox when he treads out the corn.*" Sir R. K. PORTER'S *Travels in Persia*, vol. ii. p. 89.

HOMER, *Il.* 20. v. 495. has described the method of threshing corn by the feet of oxen, as practised in his time and country:

*As with autumnal harvests cover'd o'er,
And thick bestrewn lies Ceres' sacred floor,
When round and round, with never-weary'd pain,
The trampling steers beat out th' unnumber'd grain.* POPE.

Vid. FORBES *Oriental Memoirs*, vol. i. p. 269. KINNIER'S *Journey through Asia Minor*, p. 51.

No. 717. — xlii. 11. *Wilderness.*] "By desert, or wilderness, the reader is not always to understand a country altogether barren and unfruitful, but such only as is rarely or never sown or cultivated; which, though it yields no crops of corn or fruit, yet affords herbage, more or less, for the grazing of cattle, with fountains or rills of water, though more sparingly interspersed than in other places." SHAW'S *Travels*, p. 9. note. Agreeably to this account, we find that Nabal, who was possessed of three thousand sheep and a thousand goats, dwelt in the wilderness, 1 *Sam.* xxv. 2. This it would have been impossible for him to have done, had there not been sufficient pasturage for his flocks and herds.

No. 718. — xliii. 2. *When thou walkest through the fire thou shalt not be burnt.*] The setting of the grass and undergrowth on fire in the east, was practised to annoy their enemies, and sometimes occasioned great terror and distress. So we find in HAWKESWORTH'S *Account of the late Voyages to the South Seas*, the wild inhabitants of New South Wales endeavoured to destroy some tents and stores belonging to Captain Cook's ship, when he was repairing it, by setting fire to the long grass of that country. From the words of the prophet, it appears to have been a very ancient stratagem. HARMER, vol. iv. p. 151.

No. 719. — xliv. 5. *Subscribe with his hand.*] This is an allusion to the marks, which were made by punctures,

rendered indelible by fire, or by staining, upon the hand, or some other part of the body, signifying the state or character of the person, and to whom he belonged. The slave was marked with the name of his master; the soldier of his commander: the idolater with the name or ensign of his god: and the Christians seem to have imitated this practice by what Procopius says upon this place of *Isaiah*. “Many marked their wrists or their arms with the sign of the cross, or with the name of Christ.” *Bp. LOWTH.*

To this explanation I shall subjoin the following extract from *Dr. DODDRIDGE’S Sermons to Young People*, p. 79, both as it corroborates and still farther elucidates this transaction. “Some very celebrated translators and critics understand the words which we render, *subscribe with his hand unto the Lord*, in a sense a little different from that which our English version has given them. They would rather render them, *another shall write upon his hand, I am the Lord’s*; and they suppose it refers to a custom which formerly prevailed in the East, of stamping the name of the general on the soldier, or that of the master on the slave. As this name was sometimes borne on the forehead, so at other times on the hand; and it is certain that several Scriptures, which may easily be recollected, are to be explained as alluding to this. *Rev. xiii. 16, 17. Rev. vii. 2, 3. Rev. iii. 12.* Now from hence it seems to have grown into a custom amongst some idolatrous nations, when solemnly devoting themselves to the service of any deity, to be initiated into it by receiving some marks in their flesh, which might never wear out. This interpretation the original will certainly bear; and it here makes a very strong and beautiful sense, since every true Christian has a sacred and indelible character upon him, which shall never be erased. But if we retain our own version it will come to nearly the same, and evidently refers to a practice which was sometimes used among the Jews, *Neh. ix. 38. x. 29*, and which is indeed exceeding natural, of obliging themselves to the service of God, by setting their hands to some written articles, emphatically expressing such a resolution.”

No. 720. — *xliv. 13. The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes;*

and he marketh it out with the compass, and maketh it after the figure of a man.] The prophet in these words describes the process of forming an idolatrous figure. It appears to have been done by filling a line with red chalk; stretching it over a surface; striking it, and thereby forming lines; crossing these lines, thereby forming squares; delineating the contour of the figure in these squares; and forming it with dignified proportion and majesty, to represent a sovereign. An actual instance, in illustration of these suggestions, occurs in DENON'S *Travels in Egypt*. In plate 124. he gives a figure, of which he says, "I believe it to be that of Orus or the Earth, son of Isis or Osiris. I have seen it most frequently with one or other of these divinities, or making offerings to them, always a figure younger and of smaller proportion than themselves. I found this on one of the columns of the portico of Tentyra; it was covered with stucco and painted. The stucco being partly scaled off, gave me the opportunity of discovering *lines traced as if with red chalk*. Curiosity prompted me to take away the whole of the stucco, and I found the form of the figure sketched, with corrections of the outline; a division into twenty-two parts: the separation of the thighs being in the middle of the whole height of the figure, and the head comprising rather less than a seventh part."

No. 721. — xliv. 18. *Shut their eyes.*] One of the solemnities at a Jewish wedding at Aleppo, is *fastening the eyelids together with gum*. The bridegroom is the person who opens the bride's eyes, at the appointed time. RUSSELL'S *Hist. of Aleppo*, p. 132. To this custom there does not appear to be any reference in the Scriptures; but it was used also as a punishment in these countries. Sir T. ROE'S chaplain, in his account of his voyage to the East Indies, mentions a son of the great mogul, whom he had seen, who had been cast into prison by his father, where "his *eyes were sealed up* (by something put before them which might not be taken off) for the space of three years, after which time that seal was taken away, that he might with freedom enjoy the light, though not his liberty." P. 471. "He caused his eyes to be sewed up, as it is sometimes the custom here, to the end to deprive him of sight with

excæcating him, that so he might be unfit to cause any more commotions ; which sewing, if it continue long, they say it wholly causes loss of sight : but after a while, the father caused this prince's eyes to be unripped again, so that he was not blinded, but saw again, and it was only a temporary penance." *Della Valle*, p. 29. Other princes have been treated after a different manner, when it has been thought fit to keep them under : they have had *drugs* administered to them to render them *stupid*. Thus OLEARIUS tells us (p. 915.) that Schach Abas, the celebrated Persian monarch, who died in 1629, ordered a certain quantity of opium to be given every day to his grandson, who was to be his successor, to render him stupid, that he might not have any reason to fear him. Such are probably the circumstances alluded to in this passage, as also in *Isaiah*, vi. 10., and in this view how beautiful do these words appear ! The quality of the persons thus treated, the tenderness expressed in these sorts of punishments, the temporary nature of them, and the after design of making them partakers of the highest honours, all which circumstances appear in these quotations, serve to throw a softness over this dispensation of Providence towards those who deserved great severity. HARMER, vol. ii. p. 278.

No. 722. — xlv. 3. *Treasures of darkness.*] Treasures were frequently hid in the east when they were apprehensive of any danger. Sorcery was considered as the most effectual method of discovering them. But we are not to imagine that persons of this description had any other knowledge than what they derived from inquiry and examination, however for interested purposes they might pretend the contrary. God opposed his prophets to such pretenders as these, that by really communicating to them the knowledge of *hidden riches* he might make it manifest that he was the *God of Israel*. HARMER, vol. ii. p. 282.

No. 723. — xlvi. 2. *Themselves are gone into captivity.*] It was a custom among the heathens to carry in triumph the images of the gods of such nations as they had vanquished. *Isaiah* prophesies of Cyrus, that in this manner he would treat the gods of Babylon: *Bel boweth down, Nebo stoopeth ; their idols are laid upon the beasts and upon*

the cattle, and themselves are gone into captivity. Daniel foretels of Ptolemy Euergetes, that he would *carry captive into Egypt the gods of the Syrians, with their princes*, ch. xi. ver. 8, and the like predictions are to be met with in *Jer.* xlviii. 7. and in *Amos* i. 15. We need less wonder, therefore, that we find Plutarch, in the life of Marcellus, telling us, that he took away, out of the temple of Syracuse, the most beautiful pictures and statues of their gods; and that afterwards it became a reproach to Marcellus, and raised the indignation of other nations against Rome, that he carried along with him, not men only, but the very gods, captive and in triumph. SAURIN, vol. iv. *Dissert.* 24.

No. 724. — xlvii. 13. *The astrologers.*] Astrology, divination, and the interpretation of dreams, were fashionable studies with men of rank. They in general carried with them wherever they went pocket astronomical tables, which they consulted, as well as astrologers, on every affair of moment. RICHARDSON'S *Dissert. on the East*, p. 191.

No. 725. — xlix. 2. *He hath made my mouth like a sharp sword.*] The metaphor of the sword and the arrow applied to powerful speech is bold, but just. It has been employed by the most ingenious heathen writers, if with equal elegance, not with equal force. It is said of Pericles by Aristophanes, (see CICERO, *Epist. ad Atticum*, xii. 6.)

Οὕτως ἐκῆλει, καὶ μόνος τῶν ρητόρων

Τὸ κέντρον ἐγκατελείπε τοῖς ἀκροωμένοις. *Apud. Diod.* l. xii.

His pow'rful speech

Pierced the hearer's soul, and left behind

Deep in his bosom its keen point infix'd.

See also PINDAR, *Olymp.* ii. 160. Bp. LOWTH, *in loc.*

Though this language is confessedly figurative, it appears nevertheless to have been derived from the various uses to which the sword is applied, as an offensive or defensive weapon. Amongst the Tartars a similar mode of expression has been adopted. MONTESQUIEU calls them the most singular people upon earth, but says they are involved in a political slavery. To this he adds in a note,

that when a khan is proclaimed, all the people cry, that *his word shall be as a sword.* *Spirit of Laws*, vol. i. p. 350. This practice sufficiently accounts for the use of the word in a metaphorical sense. See also *Psalm* lvii. 4. lxiv. 3. lv. 21. lix. 7. *Prov.* xii. 18. xxv. 18. xxx. 14. *Eph.* vi. 17. *Heb.* iv. 12. *Rev.* i. 16. ii. 16. xix. 15. 21.

No. 726. — xlix. 16. *I have graven thee upon the palms of my hands.*] This is an allusion to the eastern custom of tracing out on their hands, not the names, but the sketches of certain eminent cities or places, and then rubbing them with the powder of the hennah or cypress, and thereby making the marks perpetual. This custom MAUNDRELL thus describes: "The next morning nothing extraordinary passed, which gave many of the pilgrims leisure to have their arms marked with the usual ensigns of Jerusalem. The artists, who undertake the operation, do it in this manner: they have stamps in wood of any figure that you desire, which they first print off upon your arm, with powder of charcoal; then taking two very fine needles tied close together, and dipping them often, like a pen, in certain ink, compounded, as I was informed, of gunpowder and ox gall, they make with them small punctures all along the lines of the figure which they have printed, and then washing the part in wine, conclude the work. These punctures they make with great quickness and dexterity, and with scarce any smart, seldom piercing so deep as to draw blood." *Journey, at March 27.* RUSSELL'S *Nat. Hist. of Aleppo*, p. 103. NIEBUHR'S *Voyage*, tom. i. p. 134. and VOLNEY'S *Voyage*, tom. ii. p. 287.

No. 727. — xlix. 23. *They shall bow down to thee with their face toward the earth.*] It is well known, that expressions of submission, homage, and reverence, always have been, and are still carried to a great degree of extravagance in the eastern countries. When Joseph's brethren were introduced to him, *they bowed down themselves before him with their faces to the earth.* *Gen.* xlii. 6. The kings of Persia never admitted any one to their presence without exacting this act of adoration, for that was the proper term for it. The insolence of eastern monarchs to conquered princes, and the submission of the latter, is astonishing.

Mr. HARMER (vol. ii. p. 43.) gives the following instance of it from *D'Herbelot* ; a certain prince threw himself one day on the ground, and kissed the prints that his victorious enemy's horse had made there, reciting some verses in Persian, which he had composed, to this effect :

*The mark that the foot of your horse has left upon the dust
serves me now for a crown.*

*The ring, which I wear as a badge of my slavery, is become
my richest ornament.*

*While I shall have the happiness to kiss the dust of your feet,
I shall think that fortune favours me with its tenderest
caresses and its sweetest kisses.*

These expressions, therefore, of the prophet are only general poetical images taken from the manners of the country, to denote great respect and reverence; and such splendid poetical images, which frequently occur in the prophetical writings, were intended only as general amplifications of the subject, not as predictions to be understood and fulfilled precisely according to the letter. Bp. LOWTH.

No. 728. — l. 6. *I gave my back to the smiters, and my cheeks to them that plucked off the hair, I hid not my face from shame and spitting.*] Mr. HANWAY has recorded a scene differing little, if at all, from that alluded to by the prophet. “A prisoner was brought, who had two large logs of wood fitted to the small of his leg, and rivetted together; there was also a heavy triangular collar of wood about his neck. The general asked me, if that man had taken my goods. I told him, I did not remember to have seen him before. He was questioned some time, and at length ordered to be beaten with sticks, which was performed by two soldiers with such severity as if they meant to kill him. The soldiers were then ordered to spit in his face, an indignity of great antiquity in the East. This, and the cutting off beards, which I shall have occasion to mention, brought to my mind the sufferings recorded in the prophetical history of our Saviour. *Isaiah*, l. 6.

“Sadoc Aga sent prisoner to Astrabad — his beard was cut off; his face was rubbed with dirt, and his eyes cut out. Upon his speaking in pathetic terms with that emotion

natural to a daring spirit, the general ordered him to be struck across the mouth to silence him; which was done with such violence that the blood issued forth." *Travels*, vol. i. p. 297.

No. 729. — li. 11. *And come with singing unto Zion.*] In describing the order of the caravans, PITTS informs us, "that some of the camels have bells about their necks, and some about their legs, like those which our carriers put about their fore-horses' necks, which, together with the servants (who belong to the camels and travel on foot) singing all night, make a pleasant noise, and the journey passes away delightfully." This circumstance is explanatory of the singing of the Israelites in their return to Jerusalem. HARMER, vol. i. p. 469.

"The camel drivers of this country solace themselves on their journies by the notes of a flute or pipe; when rambling over the desert I have listened with much satisfaction to their songs, in which were introduced many soft and plaintive cadences." Sir W. OUSELEY'S *Travels in the East*, vol. i. p. 243.

No. 730. — li. 23. *Who have said to thy soul, Bow down, that we may go over.*] This is a very strong and expressive description of the insolent pride of eastern conquerors. The following is one out of many instances of it. The Emperor Valerian being through treachery taken prisoner by Sapor king of Persia, was treated by him as the basest and most abject slave. For the Persian monarch commanded the unhappy Roman to bow himself down, and offer him his back, on which he set his foot in order to mount his chariot or his horse, whenever he had occasion. LACTANTIUS *de Mort. Persec.* cap. 5. AUREL. VICTOR. *Epitome*, cap. 32. Bp. LOWTH.

No. 731. — lii. 10. *Made bare his arm.*] Making bare the arm alludes to the form of the eastern hykes, which, having no sleeves, and their arms being frequently wrapped up in them, it was necessary, when the people proposed exerting themselves, to make their arms bare. *Ezek.* iv. 7. Mr. JACKSON, in his *Account of the Empire of Morocco*, thus describes the Moorish dress. "It resembles that of the ancient Patriarchs, as represented in paintings: that of

the men consists of a red cap and turban, a shirt, which hangs outside the drawers, and comes down below the knee: a coat, which buttons close before, and down to the bottom, with large open sleeves: over which, when they go out of doors, they throw carelessly, and sometimes elegantly, a hayk or garment of white cotton, silk, or wool, five or six yards long, and five feet wide. The Arabs often dispense with the caftan, and even with the shirt, wearing nothing but the hayk."

No. 732. — lii. 15. *So shall he sprinkle many nations.*] "This passage has been embarrassing to commentators, especially the expression of *sprinkling many nations*. The sense of astonishing many has been followed by the LXX. our translators say *sprinkle*. Some have united the ideas, 'he shall sprinkle many nations with astonishment.' By attending to the scope of the passage, perhaps we shall see whence these ideas, seemingly so different, took their rise, and that they are radically the same. Imagine a great personage, a king, to be the speaker: 'I myself, consider a certain servant of mine, my officer of state, as a very prudent and wise person; but when strangers look at him, they see only a mean and unpromising figure, so that when he introduces them into my presence, they wonder at seeing such an one in my court: but these strangers are from countries so very distant as to be entirely unacquainted with our customs and manners; for when as a sign of their kind reception my servant sprinkles them with fragrant waters, they are absolutely astonished at this mode of shewing kindness; and what they had never before heard of, that they now see practised: and what they were entire strangers to, that they now experience.'"

"Though I believe this representation of this passage to be uncommon, perhaps new, I shall not stay to consider who are these distant strangers, nor who is this person whose external appearance so ill denotes his internal excellencies, but shall merely subjoin the following extracts, which seem to me satisfactorily to account for the same Hebrew word being taken by some translators to signify *sprinkling*, by others to signify *astonishment*.

"He put it (the letter) accordingly in his bosom, and

our coffee being done, I rose to take my leave, and was presently wet to the skin by deluges of orange-flower water." BRUCE's *Travels*, vol. iii. p. 14. This is the customary mode of doing respectful and kind honor to a guest throughout the east.

The first time we were received with all the eastern ceremonies (it was at Rosetta, at a Greek merchant's house) there was one of our company, who was *excessively surprised* when a domestic placed himself before him, and *threw water over him, as well on his face as over his clothes*. By good fortune there was with us an European acquainted with the customs of the country, who explained the matter to us in few words, without which we should have become laughing-stocks to the eastern people who were present." NIEBUHR, *Descrip. l'Arabie, French edit.* p. 52.

How naturally, then, might the idea of sprinkling suggest that of surprise, in relation to very distant strangers! and how near to equivalent were these ideas in the estimation of the ancient translators, though to us widely dissimilar! See *Fragments supplementary to Calmet's Dict.* No. 14.

No. 733. — liii. 8. *And who shall declare his generation?*] It is said in the Mishna, that before any one was punished for a capital crime, proclamation was made before the prisoner by the public crier, "Whoever knows any thing of his innocence, let him come and declare it of him." On the original passage the Gemara of Babylon adds, that before the death of Jesus this proclamation was made for forty days, but no defence could be found. It is truly surprising to see such falsities, contrary to well known facts. Bp. LOWTH.

No. 734. — liv. 12. *I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.*] The meaning of this passage must be, "I will inlay the mouldings, and other members of the architecture which ornament thee as a palace, with the most valuable decorations," as royal halls are adorned in the East.

"The first object that attracts attention," says FRANKLIN, (*History of Shah Allum*,) "is the dewan aum, or public hall of audience for all descriptions of people. It is situated at the upper end of a spacious square: and though at

present much in decay, is a noble building. On each side of the dewan aum, and all round the square, are apartments of two stories in height, the walls and front of which, in the times of the splendor of the empire, were adorned with a profusion of the richest tapestry, velvets, and silks. The nobles vying with each other in rendering them the most magnificent, especially on festivals and days of public rejoicings, which presented a grand sight. See *Esther* i. 6. From hence we went to the dewan khass.

“ This building likewise is situated at the upper end of a spacious square, elevated upon a terrace of marble about four feet in height. The dewan khass in former times was adorned with excessive magnificence: and though repeatedly stripped and plundered by successive invaders, still retains sufficient beauty to render it admired. I judge the building to be a hundred and fifty feet in length by forty in breadth. The roof is flat, supported by numerous columns of fine white marble, which have been richly ornamented with inlaid flowered work of different coloured stones: the cornices and borders have been decorated with a frieze and sculptured work. The cieling was formerly incrustated with a rich foliage of silver throughout its whole extent, which has been long since taken away. The delicacy of the inlaying in the compartments of the wall is much to be admired. And it is a matter of bitter regret to see the barbarous ravages that have been made by picking out the different cornelians, and breaking the marble by violence. Around the exterior of the dewan khass, in the cornice, are the following lines written in letters of gold, upon a ground of white marble. *If there be a paradise upon earth, this is it, it is this, it is this.* The terrace of this building is composed of large slabs of marble, and the whole building is crowned at top with four cupolas of the same material. The royal baths built by Shah Jehan are situated a little to the northward of the dewan khass, and consists of three very large rooms, surmounted by domes of white marble. The inside of them about two-thirds of the way up is lined with marble, having beautiful borders of flowers worked in cornelians and other stones, executed with much taste.” *Theological Magazine*, vol. iii. p. 195.

No. 735. — lvii. 6. *The smooth stones.*] This refers to stones made smooth by oil poured on them, as was frequently done by the heathen. *Theophrastus* has marked this as one strong feature in the character of the superstitious man: "Passing by the anointed stones in the streets, he takes out his phial of oil, and pours it on them; and having fallen on his knees, and made his adorations, he departs." Bp. LOWTH.

No. 736. — lviii. 13. *Pleasure on my holy day.*] The manner in which the modern christianized Greeks observed the sabbath was derived, probably, from the manner in which their pagan ancestors observed their sacred days. "In the evening," says CHANDLER, (*Trav.* p. 18.) speaking of his visiting the island Tenedos, "this being Sunday, and a festival, we were much amused with seeing the Greeks, who were singing and dancing, in several companies, to music, near the town, while their women were sitting in groupes on the roof of the houses, which are flat, as spectators, at the same time enjoying the soft air and serene sky." The ancient Egyptian festivals were observed with processions, music, and other tokens of joy. The sabbaths of Jehovah were to be regarded in a very different manner, as appears from the prohibitions contained in these words of Isaiah. HARMER, vol. iii. p. 346.

No. 737. — lviii. 13. *Call the sabbath a delight.*] In honour of the sabbath the Jews are accustomed to light and burn a lamp, which they call the *lamp of the sabbath*. "The rest of the sabbath began on Friday in the evening, half an hour before sun-set. They then light a candle of four wicks, which burns part of the night, and this is one of the ceremonies, which they observe with the greatest exactness. The poor are obliged to beg to get oil, or to deprive themselves of sustenance, rather than fail to have a lamp burning in their houses, because that is necessary for the *delight of the sabbath*, mentioned by the prophet Isaiah." BASNAGE'S *Hist. of the Jews*, p. 440.

The account which LEVI gives of this custom in his *Rites and Ceremonies of the Jews*, (p. 8.) is rather different from the foregoing, but is on the whole more particular and satisfactory. He says, "as soon as the sabbath is

begun, they are obliged to leave all manner of work, and, after having cleaned themselves in honour of the sabbath, go to the synagogue, to the evening service of the sabbath: and the women are bound to light a lamp with seven cotton wicks, in remembrance of the days of the week, saying the following grace: ‘Blessed art thou, O Lord our God, king of the universe, who hast sanctified us with thy commandments, and commanded us to light the lamp of the sabbath.’ This ceremony of lighting the lamp of the sabbath is invariably assigned to the women, the reason of which is, that as their original mother, by her crime in eating of the forbidden fruit, first extinguished the lamp of righteousness, they are to make an atonement for that crime, by rekindling it, in lighting the lamp of the sabbath.”

No. 738. — lx. 4. *Thy daughters shall be nursed at thy side.*] Chardin says, “it is the general custom of the East to carry their children astride upon the hip, with the arm round the body.” PIRTS relates (p. 68.) that when the Algerine slaves take the children out, the boys ride upon their *shoulders*. So Symes, describing a religious procession which he saw in Ava, says, (vol. ii. p. 23.) “the first personages of rank who passed by were three children of the maywoon, borne astride upon men’s shoulders.” See also HARMER, vol. ii. p. 366.

Parents lead their children by the hand, or carry them on their hips. Among the Hindoos a child is rarely seen in a person’s arms, as in Europe. *Ward’s History of the Hindoos*, vol. i. p. 197.

No. 739. — lx. 8. *Doves.*] It appears from the sacred as well as other writers, that doves have been held in the highest estimation in the eastern nations. Modern travellers assure us, that this veneration for them continues to this day. Thus the Baron Du TOTT, (*Memoirs of the Turkish Empire*,) describing how the Turks esteem these birds, says, “that whilst their government enforces the most rigorous monopoly of the corn which is consumed in the capital, by an exaction ruinous to the cultivator, and a distribution less burthensome to the baker than the consumer, it allows so much per cent. in favour of turtle doves.

A cloud of these birds constantly alight on the vessels which cross the port of Constantinople and carry their commodity, uncovered, either to the magazines or the mills. The boatmen never oppose their greediness. This permission to feast on the grain brings them in great numbers, and familiarizes them to such a degree, that I have seen them standing on the shoulders of the rowers, watching for a vacant place where they might fill their crops in their turn."

No. 740. — lx. 8. *They shall fly as a cloud, and as the doves to their windows.*] M. SAVARY, (*Letters on Egypt*), speaking of a victory, says, "on the morning of that memorable day, a pigeon was sent off from Manseura, to carry to Grand Cairo the news of the death of Facr Eddin, and of the flight of the Egyptians." This custom of employing pigeons to carry messages with expedition, which has so long subsisted in the East, is at present abolished. Possibly this practice of using the rapid swiftness of these birds for purposes of the utmost dispatch, and the vehemence with which they returned to their accustomed habitations, may be alluded to by Isaiah, who, when describing the eagerness with which the flocks of Gentiles should crowd into the church of Christ, says, *they shall fly as a cloud, and as the doves to their windows.*

Dr. RUSSELL tells us, when pigeons were employed as posts, they not only placed the paper containing the news under the wing, to prevent its being destroyed by wet, but "used to bathe their feet in vinegar, with a view to keep them cool, so that they might not settle to drink or wash themselves, which would have destroyed the paper." *Hist. of Aleppo*, vol. ii. p. 203.

"In the environs of the city, to the westward, near the Zainderood, are many pigeon houses, erected at a distance from habitations, for the sole purpose of collecting pigeon's dung for manure. They are large round towers, rather broader at the bottom than the top, and crowned by conical spiracles, through which the pigeons descend. Their interior resembles a honey-comb, pierced with a thousand holes, each of which forms a snug retreat for a nest. More care appears to have been bestowed upon their outside

than upon that of the generality of the dwelling houses, for they are painted and ornamented. The extraordinary flights of pigeons which I have seen alight upon one of these buildings, afford perhaps a good illustration for the passage in *Isaiah* lx. 8, *Who are these that fly as a cloud, and as the doves to their windows?* Their great numbers and the compactness of their mass, literally look like a cloud at a distance, and obscure the sun in their passage." MORIER'S *Second Journey through Persia*, p. 140.

No. 741. — lx. 13. *The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary.*] On great occasions the temple was decorated with branches of various sorts of trees. In the Apocrypha allusions are to be found to this practice. *Upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu; and they kept eight days with gladness; therefore they bare branches, and fair boughs, and palms also, and sang psalms, 2 Macc. x. 5, 6, 7.* The usage is again confirmed when the high priest Alcimus, to recover access to the holy altar which he had forsaken, is said to present to the king Demetrius a crown of gold and a palm, and also (some) of the boughs which were used solemnly in the temple, *2 Macc. xiv. 4.* The prophet *Isaiah* is supposed to have the same allusion in the passage above cited.

In Japan they place bundles and garlands of the aniseed-tree in their temples, before their idols, and on the tombs of their friends. They also use the powdered bark as incense to their idols. THUNBERG'S *Travels*. The aniseed is in great use at Gottenburg. CLARKE'S *Travels*, vol. v. p. 110.

No. 742. — lxii. 5. *As a young man marrieth a virgin.*] In a note upon this passage *Chardin* observes, that it is the custom in the East for youths that were never married always to marry virgins; and widowers, however young, to marry widows. If this practice prevailed in the days of the prophet, his marrying a virgin must have appeared extraordinary; since, on account of his age and the early period at which they generally married, it is probable he was now a widower. If this was the case, it must have

appeared particular, and have excited great attention. HARMER, vol. ii. p. 482.

No. 743. — lxii. 6. *I have set watchmen upon thy walls, O Jerusalem, who shall never hold their peace, day nor night; ye that make mention of the Lord, keep not silence.*] The image in this place is taken from the temple-service, in which there was appointed a constant watch day and night by the Levites. Now the watches in the East, even to this day, are performed by a loud cry from time to time by the watchmen, to mark the time, and that very frequently, and in order to shew that they themselves are constantly attentive to their duty. “The watchmen in the camp of the caravans go their rounds, crying one after another, *God is one, he is merciful*; and often add, *Take heed to yourselves.*” TAVERNIER, *Voyage de Perse*, l. i. c. 9. The reader will observe in this extract how mention is made of the name of God by the watchmen.

No. 744. — lxii. 10. *Cast up the highway.*] The following extracts will sufficiently explain the nature of these highways. HERBERT says, (p. 170.) “The most part of the night we rode upon a paved causey, broad enough for ten horses to go a-breast, built by extraordinary labour and expence over a part of a great desert, which is so even that it affords a large horizon. Howbeit, being of a boggy loose ground upon the surface, it is covered with white salt, in some places a yard deep, a miserable passage; for, if either the wind drive the loose salt abroad, which is like dust, or that by accident the horse or camel forsake the causey, the bog is not strong enough to uphold them, but suffers them to sink past all recovery.”

“The most important and most useful monument of antiquity in this country is the causey built by Shah Abbas the Great, about the beginning of the last century, which runs from Keskar in the south-west corner of the Caspian, by Astrabad in the south-east corner, and several leagues yet farther, being in all near three hundred English miles. During this period it has hardly ever been repaired; it must however be observed, that few or no wheel-carriages are in use in this country; so that the pavement is yet preserved in many places very perfect. In some parts it is

above twenty yards broad, being raised in the middle, with ditches on each side. There are many bridges upon it, under which water is conveyed to the rice-fields; but these are made level, and do not interrupt the prospect." HANWAY'S *Travels in Persia*, vol. i. p. 198. THEVENOT'S *Travels*, p. 134.

IRWIN, speaking of his passing through the deserts on the eastern side of the Nile, in his going from Upper Egypt to Cairo, tells us, "that after leaving a certain valley, which he mentions, their road lay over level ground. As it would be next to an impossibility to find the way over these stony flats, where the heavy foot of a camel leaves no impression, the different bands of robbers (wild Arabs, he means, who frequent that desert) have heaped up stones at unequal distances, for their direction through this desert. We have derived great assistance from the robbers in this respect, who are our guides when the marks either fail, or are unintelligible to us." P. 316. After which he remarks, that if it be considered, that this road to Cairo is seldom trodden, it is no wonder that those persons they had with them, as conductors, were frequently at a loss to determine their way through this desert.

No. 745. — lxii. 10. *Go through, go through the gates.*] Repetition is a figure very frequent in the Oriental languages, and instances of it occur in several parts of the Scriptures. It is also to be found in common authors. Chardin, translating a Persian letter, renders thus: "To whom I wish that all the world may pay homage;" but says in the Persian it is, "that all souls may serve his name, his name." See *Psalms* lxxxvii. 5. *Isaiah*, xxvi. 3.

No. 746. — lxii. 10. *Lift up a standard for the people.*] The original word here used is of a general signification, and means not a *standard* only, but *any sign*. This may receive some illustration from a passage in IRWIN'S *Travels*, p. 139. He says, that it was customary to light up fires on the mountains within view of Cossir, (a town near the Red Sea,) to give notice of the approach of the caravans that came from the Nile to Cossir; this was of great importance, as they required the assistance of the inhabitants of that place. It is to some such management as this that *Isaiah* refers in these words. HARMER, vol. iii. p. 267.

No. 747. — lxv. 4. *Who remain amongst the graves.*] “The old Hebrews had an idolatrous custom among them of going among the tombs to receive dreams, by which they judged of events, and how to manage their affairs; for they are charged by the prophet Isaiah with *remaining among the graves, and lodging in the monuments*, which is rendered by the LXX. *with sleeping in the tombs*, upon the account of dreams: and it is reasonable to believe that the sepulchre of Moses was purposely concealed, lest in after times it should become an object of worship and adoration; for says *R. Levi ben Gersom*, future generations perhaps might have made a god of him, because of the fame of his miracles: for do we not see some of the Israelites erred on account of the brazen serpent which Moses made?” LEWIS’S *Origines Hebrææ*, vol. iii. p. 381. LUCAN, *Pharsal.* lib. vi. lin. 510, &c. describes the *Thessalian* sorceress. *Erichthe* in like manner:

*Illi namque nefas urbis submittere tecto
Aut laribus feral caput; desertaque busta
Incolit, et tumulos expulsis obtinet umbris,
Grata Deis Erebi; cœtus audire silentum,
Nosse domos Stygias, arcanaque Ditis operti
Non superi, non vita vetat.*

*From towns and hospitable roofs she flies,
And every dwelling of mankind defies;
Thro’ unfrequented deserts lonely roams,
Drives out the dead and dwells within their tombs.
Grateful to hell, the living hag descends,
And sits in black assemblies of the fiends,
Spite of all laws which Heaven or Nature know,
The rule of Gods above, or men below.*

BAKER in *Medulla*.

No. 748 — lxvi. 17. *They that sanctify themselves and purify themselves in the gardens, behind one tree in the midst.*] Not only sacred groves in general, but the centres of such groves in particular, were, as the Abbé *Banier* has observed, made use of for temples by the first and most ancient heathens. Some one tree in the centre of each such grove was usually had in more eminent and special veneration, being made the penetrale, or more sacred place, which

doubtless they intended as the anti-symbol of the tree of life, and of the knowledge of good and evil in the midst of the garden of Eden. To this strange abuse alludes that prophetic censure of some, who sanctified and purified themselves with the waters of their sacred fountains and rivers in the gardens or groves behind one tree in the midst. Hence it was that when they came to build temples they called them *Αλση*, groves, according to that of *Strabo*, *Αλση καλεσι τα ιερα παντα*, they call all sacred places or temples groves. *Georg.* lib. ix. Their altars were commonly raised in the middle of a court, with one of the trees consecrated to the idol of the place, planted near it, overshadowing both it and the idol. Such was that altar in the palace of Priam, described by *VIRGIL*.

Ædibus in mediis, nudoque sub ætheris axe,
Ingens ara fuit, juxtaque veterrima laurus
Incumbens aræ, atque umbrâ complexa penates.

Æn. ii. 512.

In the centre of the court, and under the naked canopy of heaven, stood a large altar, and near it an aged laurel, overhanging the altar, and encircling the household gods with its shade. *HOLLOWAY'S Originals*, vol. i. p. 16. *

No. 749.—lxvi. 17. *And the mouse.*] The prophet is supposed here to allude to myomancy, a kind of divination by rats and mice. *VITRINGA in loc.*

* In Sir W. OUSELEY'S *Travels in the East*, vol. i. p. 359. 401, the reader will find a learned and interesting memoir on the Sacred Trees of the Ancients.

No. 750. — JEREMIAH, iii. 2.

In the ways hast thou sat for them, as the Arabian in the wilderness.

CHARDIN has given a very strong and lively description of the eagerness with which the Arabians look out for prey. "The Arabs wait for caravans with the most violent avidity, looking about them on all sides, raising themselves up on their horses, running here and there to see if they can perceive any smoke, or dust, or tracks on the ground, or any other marks of people passing along." HARMER, vol. i. p. 95.

"The Arabs, who serve as guides through these mountains, have devised a singular mode of extorting small presents from the traveller. They alight at certain spots in the Akabet-el-benat, and beg a present. If it is refused, they collect a heap of sand, and mould it into the form of a diminutive tomb, and then placing a stone at each of its extremities, they apprise the traveller that his tomb is made: meaning that henceforward there will be no security to him in this rocky wilderness. Most persons pay a trifling contribution rather than have their graves made before their eyes. There were, however, several tombs of this description dispersed over the plain." BURCKHARDT'S *Travels in Nubia*, p. 47.

No. 751. — iv. 17. *As keepers of a field are they against her round about.*] Plantations of esculent vegetables are not unfrequently cultivated in the East, without inclosures; they would of course require to be watched as they improved in value and became fit to use. So *Chardin* says, that "as in the East, pulse, roots, &c. grow in open and uninclosed fields, when they begin to be fit to gather they place guards, if near a great road more, if distant fewer, who place themselves in a round about these grounds." HARMER, vol. i. p. 455.

No. 752. — iv. 30. *Thou rendest thy face with painting.*] Several authors, and Lady M. W. MONTAGUE in particular, (*Letters*, vol. ii. p. 32.) have taken notice of the custom that has obtained from time immemorial among the Eastern women, of tinging the eyes with a powder, which, at a distance, or by candle-light, adds very much to the blackness of them. The ancients call the mineral substance, with which this was done, *stibium*, that is, *antimony*; but Dr. SHAW tells us, (*Travels*, p. 229.) it is a rich *lead-ore*, which, according to the description of naturalists, looks very much like antimony. Those that are unacquainted with that substance may form a tolerable idea of it, by being told it is not very unlike the black lead of which pencils are made, that are in every body's hands.

RUSSELL describes the kohol used for the eye-balls or inside of the eye-lids; it is a kind of lead-ore, and is brought from Persia. It is so much in request that the poets of the East, in allusion to the instrument used in applying it, say, the mountains of Ispahan have been worn away with a bodkin. Vol. i. p. 367.

PIETRO DELLA VALLE, giving a description of his wife, an Assyrian lady, born in Mesopotamia, and educated at Bagdad, whom he married in that country, says, (*Viaggi. tom. i. lettera 17.*) “her eye-lashes, which are long, and, according to the custom of the East, dressed with stibium, as we often read in the Holy Scriptures of the Hebrew women of old, *Ezek. xxiii. 40.* and in *Xenophon*, of Astyages, the grandfather of Cyrus, and of the Medes of that time, (*Cyropæd. lib. i.*) give a dark and at the same time majestic shade to the eyes.” “Great eyes,” says SANDYS, (*Trav. p. 67.*) speaking of the Turkish women, “they have in principal repute; and of those the blacker they be the more amiable; insomuch that they put between the eye-lids and the eye a certain black powder, with a fine long pencil, made of a mineral, brought from the kingdom of Fez, and called *alchole*, which by the not disagreeable staining of the lids doth better set forth the whiteness of the eye; and though it be troublesome for a time, yet it comforteth the sight, and repelleth ill humours.”

Dr. SHAW furnishes us with the following remarks on

this subject: "But none of these ladies take themselves to be completely dressed till they have tinged the hair and edges of their eye-lids with the powder of lead-ore. Now as this operation is performed by dipping first into the powder a small wooden bodkin of the thickness of a quill, and then drawing it afterwards through the eye-lids, over the ball of the eye, we shall have a lively image of what the prophet, *Jer. iv. 30*, may be supposed to mean by *rending the eyes with painting*. The sooty colour, which is in this manner communicated to the eyes, is thought to add a wonderful gracefulness to persons of all complexions. The practice of it, no doubt, is of great antiquity; for, besides the instance already taken notice of, we find that when *Jezebel* is said, *2 Kings, ix. 30*, to have painted her face, the original words are, *she adjusted her eyes with the powder of lead-ore.*" *Trav. p. 294. fol. edit.*

This practice still maintains its influence in various parts of the world. Numerous instances of it occur in modern voyages and travels. A single extract will be sufficient to demonstrate its present existence. Captain SYMES says, that "the Birmans, both men and women, colour their teeth, their eye-lashes, and the edges of their eye-lids, with black. This custom is not confined to the Birmans, particularly the operation of colouring the eye-lashes: the women of Hindostan and Persia commonly practise it. They deem it beneficial as well as becoming. The collyrium they use is called *surma*, the Persian name of antimony." *Embassy to Ava, vol. ii. p. 235.* MORIER'S *Second Journey through Persia*, p. 61. JOLLIFFE'S *Letters from Palestine*, p. 155.

Mr. HARMER (vol. ii. p. 406.) is of opinion that the expression used by Jacob in blessing Judah, that *his eyes shall be red with wine*, *Gen. xlix. 12*, is to be explained by this usage. He observes, that "the original word occurs but twice in the Scriptures; in both places it evidently expresses a consequence of drinking wine; but in one it signifies an agreeable, and in the other, a reproachful effect of it. *Gen. xlix. 12. Prov. xxiii. 29.* I do not know that redness of the eyes, strictly speaking, is occasioned by drinking; that arises from other causes. If we change

the expression a little, and instead of redness of the eyes, read redness of the countenance, as some commentators are disposed to do, it is certain such an effect is produced by the drinking of wine; but it is however another word that expresses redness in general, that expresses ruddiness of complexion in particular. See 1 *Sam.* xvi. 12. and 1 *Sam.* xvii. 42. Nor did the LXX. understand the word to signify redness, but a kind of blackness, for so they translate *Prov.* xxiii. 29, whose eyes are *πελιδνοί*, a word which expresses the colour which arises from bruising the flesh, and which is marked out in English by two words joined together — *black* and *blue*. The Syriac and Arabic are said to translate it in the same manner; (*Poli. Syn. in loc.*) and is it not more natural to explain it in this paassage, which speaks of woe, of sorrow, of wounds, after this manner, than of a red face? If the word is understood in this sense in this passage of the *Proverbs*, it cannot be agreeable to give it, unnecessarily, another sense, when we read the predictions of Jacob; and it is certain there is no difficulty in understanding it of blackness of the eyes there." The sense of the prediction may therefore be, *his eyes shall be blackened with wine: enlivened, that is, by wine, as if blackened by lead-ore.* Agreeably to this, though not with the same precision, the LXX. make use of a term in translating the word in this place, which signifies the joyousness of the eyes, as do also many of the fathers. Vid. *Scolia in Sac. Bib. Græc. ex vers.* 70. *inter Lond.* 1653; and CLARKE'S *Travels*, vol. ii. p. 337.

No. 753. — vi. i. *Set up a sign of fire in Beth-haccerem.*] In this place there might possibly be a very high tower. *Kimchi* observes, that the word signifies a high tower, for the keepers of the vines to watch in. If it were so, it was a very proper place to set up the sign of fire in, to give notice to all the surrounding country. It was usual with the Persians, Grecians, and Romans, to signify in the night by signs of fire, and by burning torches, either the approach of an enemy, or succour from friends. The former was done by shaking and moving their torches; the latter by holding them still. *Lyd. de Re Militari*, l. i. c. 3. p. 185.

No. 754. — vii. 29. *Cut off thy hair, O Jerusalem, and cast it away.*] MICHAELIS (*Supplem. ad Lex. Heb.* p. 288.) remarks, that this was done in token of great grief, and cites CURTIUS (lib. x. c. 14.) in proof that the Persians did the same on the death of Alexander the Great, according to their custom in mourning; and refers to LUCIAN (*de Sacrific.*) that thus likewise the Egyptians lamented the funeral of their Apis, and the Syrians the death of Adonis.

No. 755. — ix. 8. *Their tongue is as an arrow shot out.*] Arrows were formerly much used by different nations for various purposes. In war, they were a very destructive weapon, especially when they were poisoned, according to the custom of some people. In the chase also they were effectual in overcoming wild beasts, and killing such animals as they were aimed at. Since the invention of other methods of assault, they have been less used, and certainly but little known, as they have been in a measure laid aside; but while it was so common to employ them in the field and the forest, it is not at all surprising that metaphors should be found, alluding to their nature and effects. We accordingly find the *bitter words* of the wicked are called their *arrows*, Ps. lxiv. 3. and that *their teeth are spears and arrows*, Ps. lvii. 4; and also, that *a man that beareth false witness against his neighbour, is a sharp arrow*, Prov. xxv. 18. But it appears also, that there is a literal meaning in these comparisons, which suppose a connection between the mouth and the arrow. The circumstance related by Mr. MUNGO PARK, in the following extract, might possibly have its parallel in the conduct of the ancients; and if it had, clearly accounts for such figures as have been referred to: “Each of the negroes took from his quiver a handful of arrows, and putting two between his teeth, and one in his bow, waved to us with his hand to keep at a distance.” *Travels in Africa*, p. 99.

No. 756. — xiv. 4. *Because the ground is chapt, for there was no rain in the earth.*] CHARDIN says, “The lands of the East, which the great dryness there causes to crack, are the ground of this figure, which is certainly extremely beautiful; for these dry lands have chinks too deep for a person to see to the bottom of. This may be

observed in the Indies more than any where, a little before the rains fall, and wherever the lands are rich and hard." The prophet's speaking of ploughmen, shews that he refers to the autumnal state of those countries; and if the cracks are so deep from the common dryness of their summers, what must they be when the rains are withheld beyond the usual time, which is the case here alluded to? HARMER, vol. ii. p. 208.

No. 757. — xv. 18. *Wilt thou be altogether unto me as a liar, and as waters that fail?*] Mr. HARMER, (vol. i. p. 483.) proposes it as a query, whether in these words the prophet does not allude to a phænomenon mentioned by CHARDIN. "There is a splendour, or vapour," he says, "in the plains of the desert, formed by the repercussion of the rays of the sun from the sand, that appears like a vast lake. Travellers of the desert, afflicted with thirst, are drawn on by such appearances, but coming near, find themselves mistaken; it seems to draw back as they advance, or quite vanishes. Q. CURTIUS takes notice of it in speaking of Alexander the Great in Susiana." It must however be left to the determination of the judicious reader, whether this observation is applicable to the passage now cited.

No. 758. — xvi. 6. *Neither shall men lament for them, nor cut themselves, nor make themselves bald for them.*] Cutting the flesh was designed to express grief. The practice was very general. The Jews adopted it, *Jer.* xlviii. 37. It has also been observed in modern times, and at Otaheite, with circumstances remarkably similar to those alluded to by Jeremiah in this passage. There the women wound the crown of their head under the hair, with a shark's tooth. Cutting off the hair is still more general. This they throw on the bier of the dead.

That it was practised among the Arabs, in the seventh century, appears by a passage of D'HERBELOT. Khaled ben Valid, ben Mogairah, who was one of the bravest of the Arabs in the time of Mohammed, and surnamed by him, (after Khaled had embraced the new religion he introduced into the world,) the "Sword of God," died under the khalifat of Omar, in the city of Emessa in Syria; and he

adds, that there was not a female of the house of Mogairah, (who was his grandfather,) either matron or maiden, who caused not her hair to be cut off at his burial. *Biblioth. Orient.* p. 984.

How the hair that was cut off was disposed of, does not appear in *D'Herbelot*. Among the ancient Greeks, it was sometimes laid upon the dead body; sometimes cast into the funeral pile; sometimes placed upon the grave. POTTER'S *Antiquities of Greece*, b. iv. c. 5. Under this variation of management among the Greeks, it would have been an agreeable additional circumstance to have been told, how the females of the house of Mogairah disposed of their hair.

No. 759. — xvi. 8. *Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.*] To make a *funeral feast* was anciently a method of honouring the dead, and is still continued in the East. CHARDIN says, "The oriental Christians still make banquets of this kind, by a custom derived from the Jews; and I have been many times present at them among the Armenians in Persia." The seventh verse speaks of those provisions which used to be sent to the house of the deceased, and of those healths which were drank to the survivors of the family, wishing that the dead may have been the victim for the sins of the family. The same, with respect to eating, is practised among the Moors. Thus, the *bread of men*, *Ezek.* xxiv. 17, signifies the bread that the neighbours, relations, and friends, sent to mourners. HARMER, vol. ii. p. 137.

"In riding along, we were invited to a funeral feast by the inhabitants of a house belonging to some relation of the Nubian princes: the possessor had died a few days before at Derr, and on receiving the news of his death, his relations here had slaughtered a cow, with which they were entertaining the whole neighbourhood. At two hours' distance from the village, I met women with plates upon their heads, who had been receiving their share of the meat. Cows are killed only by people of consequence, on the death of a near relation. The common people content themselves with a sheep, or a goat, the flesh of which is equally distributed. The poorer class distribute some

bread only at the grave of the deceased." BURCKHARDT'S *Travels in Nubia*, p. 39. 53.

"He led me to a house where I found a great number of people collected to celebrate the memory of some relative lately deceased. Fakys were reading the Koran in a low tone of voice. A great Faky afterwards came in, whose arrival was the signal for reciting the Koran, in loud songs, in the manner customary in the East, in which I joined them. This was continued for about half an hour, until dinner was brought in, which was very plentiful, as a cow had been killed on the occasion. After a hearty meal, we recommenced our reading. One of the Shikhs produced a basket full of white pebbles, over which several prayers were read. These pebbles were destined to be strewed over the tomb of the deceased, in the manner which I had often observed upon tombs freshly made. Upon my enquiries concerning this custom, the Faky answered, that it was a mere meritorious action, that there was no absolute necessity for it, but that it was thought that the soul of the deceased, when hereafter visiting the tomb, might be glad to find these pebbles, in order to use them as beads in addressing its prayers to the Creator." *Ibid.* p. 264. 269.

JOSEPHUS *De Bell.* lib. ii. cap. 1. § 1. HOMER, *Il.* xxii. lin. 29, &c. *Il.* xxiv. lin. 665. 802. *Circumpotatio*, in CICERO *De Leg.* lib. ii. cap. 24. and OLIVET'S note there.

"At the Nowroose, or feast of the waters, in Persia, amongst other gratulatory testimonies of good will, eggs, dyed or gilded, are mutually presented by the assembled multitude at this feast, in the same way that they are interchanged at the festival of Easter by the members of the Greek church." Sir R. K. PORTER'S *Travels in Persia*, vol. i. p. 320.

No. 760. — xvii. 13. *They that depart from me shall be written in the earth.*] PETER DELLA VALLE observed a method of writing short-lived memorandums in India, which he thus describes: "I beheld children writing their lessons with their fingers on the ground, the pavement being for that purpose strewed all over with very fine sand. When the pavement was full, they put the writing out,

and, if need were, strewed new sand from a little heap they had before them, wherewith to write farther." P. 40. One would be tempted to think, says Mr. HARMER, (vol. ii. p. 168. *note*,) the prophet Jeremiah had this way of writing in view, when he says of them that depart from God, *they shall be written in the earth*. Certainly it means, in general, soon to be blotted out and forgotten, as is apparent from *Psalm* lxix. 28. *Ezek.* xiii. 9.

No. 761. — xviii. 3. *Then I went down to the potter's house, and behold he wrought a work on the wheels.*] The original word means *stones* rather than *wheels*. Dr. BLAYNEY, in a note on this passage, says, "The appellation will appear very proper, if we consider this machine as consisting of a pair of circular stones, placed one upon another like mill-stones, of which the lower was immoveable, but the upper one turned upon the foot of a spindle or axis, and had motion communicated to it by the feet of the potter sitting at his work, as may be learned from *Ecclus.* xxxviii. 29. Upon the top of this upper stone, which was flat, the clay was placed, which the potter, having given the stone the due velocity, formed into shape with his hands."

No. 762. — xx. 15. *Cursed be the man who brought tidings to my father, saying, A man-child is born unto thee, making him very glad.*] It is the custom in Persia to announce to the father the birth of his male children with particular ceremonies. CHARDIN.

The ancient form of salutation among the Arabs expresses how much they gloried in a male posterity. *Fœlix agas, maresque parias, non femellas.*

"On the 13th June, the ambassadress was delivered of a daughter, notwithstanding the prediction of Dervish Sefer, a cunning man, who had assured the ambassador that he would have a son, and who even before the event had taken place had demanded a present, as the price of his divination. The Persians lend a willing ear to such predictions, because they look upon a son as a blessing, and its birth is announced with great ceremony to the father. Some confidential servant about the harem is usually the first to get the information, when he runs in great haste

to his master, and says, *Mujdeh*, or good news, by which he secures to himself a gift, which generally follows the *mujdeh*. Among the common people, the man who brings the *mujdeh* frequently siezes on the cap or shawl or any such article belonging to the father, as a security for the present, to which he holds himself entitled. These circumstances may help to illustrate *Jer.* xx. 15. When it is recollected that there are no rejoicings on the birth of the daughter, but that on the contrary every one is as backward to inform the father of it, as they were forward on the birth of the son, the whole force of the passage will be felt." MORIER'S *Second Journey through Persia*, p. 103.

No. 763. — xxii. 14. *I will build me a wide house, and large chambers.*] Marg. *through aired*. Several ways of cooling their rooms obtained in Egypt. In some instances it is effected by openings at the top, which let the fresh air in. They make their halls large and lofty, with a dome at the top, which toward the north has several open windows. These are so constructed as to throw the north wind down into the rooms, and effectually to cool them. Other contrivances are adopted to have a thorough circulation of air. Their rooms were ceiled with wood, and were sometimes painted and gilded: to these circumstances the words of the prophet refer. *Judges*, iii. 20.

We learn from Dr. POCOCKE, that in Egypt they often lie in those *cool saloons* that have cupolas to let in the air, having their beds brought on the sofas. And the heat of the Eastern countries, at noon, is so great, in the summer-time, that the people frequently *lie down to sleep* in the middle of the day, especially *people of delicacy*; and so they did anciently, as appears by the instance of Ishbosheth, *2 Sam.* iv. 5. 7.

Mr. SALE on the *Koran*, note b. p. 295. ch. xxiv, says, "*Sleeping at noon* is a common custom in the East, and all hot countries." So NIEBUHR, *Description de l'Arabie*, p. 6. "*Comme pendant le solstice d'été, &c.* As during the height of summer, the sun is almost perpendicularly over Arabia, it is generally so hot in July and August, that, unless in a case of urgent necessity, no one travels from eleven in the morning till three in the afternoon: the

Arabs rarely work during that time; *they usually spend it in sleeping* in a souterrain, which admits the wind from the top to make the air circulate. This is likewise the custom at Bagdad, in the island of Charej, and perhaps in other towns of that country."

No. 764.—xxv. 10. *The sound of the mill-stones.*] "In the East they grind their corn at break of day. When one goes out in a morning, he hears every where the noise of the mill, and this noise often awakens people." CHARDIN. He supposes also that songs are made use of when they are grinding. It is very possible, then, that when the sacred writers speak of the noise of the mill-stones, they may mean the noise of the songs of those who worked them. This earliness of grinding makes the going of Rechab and Baanah to fetch wheat the day before from the palace, to be distributed to the soldiers under them, very natural. 2 Sam. iv. 2—7. They are female slaves who are generally employed at these hand-mills. It is extremely laborious, and esteemed the lowest employment in the house. HARMER, vol. i. p. 250. Mr. PARK observed this custom in the interior parts of Africa, when he was invited into a hut by some female natives, in order to shelter him from the inclemency of a very rainy night. While thus employed, one of the females sung a song, the rest joining in a sort of chorus. We find the same in HOMER, *Odyss.* vii. line 104, where, speaking of *Alcinous's* fifty maid-servants, he says,

αἱ μὲν ἀλετρεουσὶ μύλης ἐπὶ μηλοπα καρπὸν,

Some at the mill grind the well-favour'd grain.

See also CLARKE's *Travels*, vol. ii. p. 342.

No. 765. — xxv. 10. *The light of the candle.*] The houses of Egypt are never without lights. MAILLET assures us, (*Lett.* ix. p. 10.) they burn lamps not only all the night long, but in all the inhabited apartments of a house; and that the custom is so well established, that the poorest people would rather retrench part of their food than neglect it. This remark will elucidate several passages of Scripture. In the words above referred to, Jeremiah makes the taking away of the light of the *candle*

and total destruction the same thing. *Job* describes the destruction of a family amongst the Arabs, and the rendering one of their habitations desolate, after the same manner: *How oft is the candle of the wicked put out, and how oft cometh their destruction upon them!* *Job* xxi. 17. xviii. 5. On the other hand, when God promises to give David a lamp always in Jerusalem, 1 *Kings* xi. 36, considered in this point of view, it is an assurance that his house should never become desolate. So VIRGIL, *Æn.* ii. lin. 281.

O lux Dardaniæ! Spes o fidissima Teucrûm!
O Ilium's light, the Trojans' surest hope!

No. 766.—xxv. 16. *And they shall drink and be moved, and be mad.*] This is an allusion to those intoxicating draughts which used to be given to malefactors just before their execution, to take away their senses. Immediately before the execution began, says the *Talmud*, they gave the condemned a quantity of frankincense in a cup of wine, to stupify him, and render him insensible of his pain. The compassionate ladies of Jerusalem generally provided this draught at their own cost. The foundation of this custom was the command of Solomon, *Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts.* *Prov.* xxxi. 6. LEWIS'S *Origines Heb.* vol. i. p. 72.

No. 767.—xxvi. 18. *Zion shall be ploughed like a field.*] The Jews suppose this prophecy to be fulfilled in the utter destruction of the second temple by Titus; when Terentius, or, as some of the modern Jews call him, Turnus Rufus, rased the very foundations of the city and temple, and so fulfilled the prediction of Christ, *that there should not be left one stone upon another.* See JOSEPH. *Bell. Jud.* lib. vii. c. 7. When conquerors would signify their purpose that a city should never be rebuilt, they used to break up the ground where it stood, *Judges*, ix. 45. HORACE alludes to this custom:

—— Imprimeretque muris
 Hostile aratrum exercitus insolens.

Lib. i. *Od.* 16.

Hence also OVID:

Et seges est ubi Troja fuit.

See *Micah*, iii. 12.

No. 768. — xxix. 18. *And deliver them to be removed to all the kingdoms of the earth.*] The transplanting of people or nations has been practised by modern conquerors. Thus in the year 796, Charlemagne transplanted the Saxons from their own country, to oblige them to remain faithful to him, into different parts of his kingdom, either Flanders or the country of the Helvetians. Their own country was repeopled by the Adrites, a Slavonian nation. *Henault abrege Chronol. de l'Histoire de France*, tom. i. p. 65. It was the policy of Abbas the First, who ascended the throne of Persia in 1585, to transplant the inhabitants of conquered places from one country to another, with a view not only to prevent any danger from their disaffection, but likewise of depopulating the countries exposed to an enemy. HANWAY'S *Revolutions of Persia*, vol. iii. p. 164.

“ The Giljies moved from a great part of their lands, at the command of Nadir Shah, and made room for a portion of the Dooraunees. It is frequently the policy of the Asiatic princes to move their subjects from one place to another, sometimes with the view of obtaining an industrious colony, or an attached soldiery, in a favored part of the country, but more frequently to break the strength of a rebellious clan or nation.” ELPHINSTONE'S *History of Caubul*, b. ii. c. 7.12.

No. 769. — xxxi. 15. *A voice was heard in Ramah, lamentation and bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they were not.*] From LE BRUYN'S *Voyage in Syria* (p. 256.) we learn, that “ the women go in companies, on certain days, out of the towns to the tombs of their relations, in order to weep there; and when they are arrived, they display very deep expressions of grief.

While I was at Ramah, I saw a very great company of these weeping women, who went out of the town. I followed them, and after having observed the place they visited, adjacent to their sepulchres, in order to make their usual lamentations, I seated myself on an elevated spot. They first went and placed themselves on the sepulchres, and wept there; where, after having remained about half an hour, some of them rose up, and formed a ring, holding each

other by the hands, as is done in some country-dances. Quickly two of them quitted the others, and placed themselves in the centre of the ring; where they made so much noise in screaming and in clapping their hands, as, together with their various contortions, might have subjected them to the suspicion of madness. After that they returned, and seated themselves to weep again, till they gradually withdrew to their homes. The dresses they wore were such as they generally used, white or any other colour; but when they rose up to form a circle together, they put on a black veil over the upper parts of their persons."

"We now came to the lower verge of some steep cliffs, and beheld upon the summit the walls of Dschoufoutkale. In a recess upon our right hand appeared the cemetery, *or field of dead*, belonging to the Kairite Jews. Nothing can be imagined more calculated to inspire holy meditation. It is a beautiful grove, filling a chasm of the mountains, which is rendered gloomy by the shade of lofty trees and overhanging rocks: a winding path conducts through this solemn scene. Several tombs of white marble present a fine contrast to the deep green of the foliage; and female figures, in white veils, are constantly seen offering their pious lamentations over the graves. An evening or a morning visit to the sepulchres of their departed friends, is, perhaps the only exercise of the Jewish women, as they seldom leave their houses. In this respect their customs are similar to those of Tartars and Turks." CLARKE'S *Travels*, vol. i. p. 487. See also PALLAS'S *Travels*, vol. ii. p. 35; and FORBES'S *Oriental Memoirs*, vol. iii. p. 377.

No. 770. — xxxi. 19. *I smote upon my thigh.*] In deep mourning it appears to have been one method by which the Jews expressed their sorrow to smite upon the thigh. This is mentioned as an accompanying circumstance of the repentance of Ephraim. In this manner also was Ezekiel commanded to act, to express that sorrow which should be produced by the divine threatenings against Israel. *Ezek.* xxi. 12. The practice was adopted and retained by the Greeks. HOMER describes his heroes as using this circumstance of grief among others.

— και ὃ πεπλήγετο μηρὼ. *Il. μ'* ver. 162.

So in XENOPHON (*Cyrop.* 7.) the brave Cyrus smites his thigh upon receiving the news of the death of his generous friend Abradatas. PLUTARCH in his *Life of Pompey*, vol. iii. p. 445. *edit. Bryan*, represents the pirates, who had taken any Roman citizens prisoners, as smiting on their thigh, when it was discovered.

No. 771. — xxxii. 11. *So I took the evidence of the purchase, both that which was sealed, according to the law and custom, and that which was open.*] It has greatly perplexed commentators to find out the utility of the *double* evidences of Jeremiah's purchase; possibly the account given of modern practice may illustrate the affair. "After a contract is made, it is kept by the party himself, not the notary; and they cause a copy to be made signed by the notary alone, which is shewn upon proper occasions, and never exhibit the other." According to this account, the two books were the same, the one sealed up with solemnity, and not to be used on common occasions, the other open, and to be used at pleasure. HARMER, vol. ii. p. 277.

No. 772. — xxxiii. 13. *The flocks shall pass again under the hands of him that telleth them.*] The revenues of princes in the East are paid in the fruits and productions of the earth. There are no other taxes upon the peasants. CHARDIN. The twelve officers of Solomon, mentioned 1 *Kings*, iv. 7—19, are to be considered as his general receivers. They furnished food for all that belonged to the king; and the having provisions for themselves and attendants seem to have been, in those times of simplicity, all the ordinary gratification his ministers of state, as well as his meaner servants, received. Silver, gold, horses, armour, precious vestments, and other things of value, came to him from other quarters; partly a kind of tribute from the surrounding princes, 1 *Kings* x. 15—25, partly from the merchants, whom he suffered to pass through his country to and from Egypt and elsewhere, ver. 15, partly from his own commerce by the Red Sea, ver. 22. The horses and armour he seems to have distributed among the most populous towns, which were to find horsemen, and people to drive chariots, to such a number, when called for; and out of the silver and other precious things that came to him,

he made presents upon extraordinary occasions to those that distinguished themselves in his service. *1 Kings* x. 26, 27.

Sir *J. Chardin* supposes *the telling of the flocks* was for the purpose of paying tribute, it being the custom in the East to count the flocks, in order to take the third of the increase and young ones for the king. *HARMER*, vol. ii. p. 284.

It was the custom of more accurate and severe masters to number their flocks in the morning when they went out to pasture, and again in the evening when they returned to the fold. *VIRGIL*, *Ecl.* iii. v. 34.

Bisque die numerant ambo pecus, alter et hoedos.

The most indulgent masters numbered them only in the evening.

Cogere donec oves stabulis numerum que referre,
Jussit, et invito processit vesper Olympo. *Ecl.* vi. v. 85.

“Till vesper warned the shepherds to pen their sheep in the folds, and recount their number; and advanced on the sky, full loth to lose the song.”

Consedit scopulo medius, numerum que recenset. v. 433.

So also *THEOCRITUS*

———τα δὲ μαλα ποθεσπερα παντ' αριθμεντι.

The whole flocks, however, are always numbered in the evening.

No. 773. — xxxiv. 5. *So shall they burn odours for thee.*] It was customary among the Jews, at the funerals of their kings, especially of those whose memory they honoured, to prepare *a bed of spices*, as it is called, *2 Chron.* xvi. 14. which they made a perfume of by burning them, and therein to deposit the body of the deceased prince.

No. 774. — xxxiv. 18. *They cut the calf in twain and passed between the parts thereof.*] It was a customary thing to cut the victim (which was to be offered as a sacrifice upon the occasion) into two parts, and so placing each half upon two different altars, to cause those who contracted the covenant to pass between both, *Gen.* xv. 9, 10. 17. This

rite was practised both by believers and heathens at their solemn leagues; at first doubtless with a view to the great sacrifice, who was to purge our sins in his own blood: and the offering of these sacrifices, and passing between the parts of the divided victim, was symbolically staking their hopes of purification and salvation on their performance of the conditions on which it was offered.

This remarkable practice may be clearly traced in the Greek and Latin writers. HOMER has the following expression:

Ορχια πιστὰ ταμὸντες. *Iliad*, ii. ver. 124.

Having cut faithful oaths: Eustathius explains the passage by saying, they were oaths relating to important matters, and were made by the division of the victim. See also VIRGIL, *Æn.* viii. ver. 640.

The editor of the fragments supplementary to *Calmet*, No. 129., is of opinion that what is yet practised of this ceremony may elucidate that passage in *Isaiah* xxviii. 15. *We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves.* q. d. We have cut off a covenant sacrifice, a purification offering with death, and with the grave we have settled, so that the scourge shall not injure us. May not such a custom have been the origin of the following superstition related by PITTS? "If they (the Algerine corsairs) at any time happen to be in a very great strait or distress, as being chased, or in a storm, they will gather money, light up candles in remembrance of some dead marrabot (saint) or other, calling upon him with heavy sighs and groans. If they find no succour from their before-mentioned rites and superstitions, but that the danger rather increases, then they go to sacrificing a sheep, (or two or three upon occasion, as they think needful,) which is done after this manner: having cut off the head with a knife, they immediately take out the entrails, and throw them and the head over board; and then, with all the speed they can (without skinning) they cut the body into two parts by the

middle, and throw one part over the right side of the ship, and the other over the left into the sea, as a kind of propitiation. Thus those blind infidels apply themselves to imaginary intercessors, instead of the living and true God." *Travels*, p. 18. In the case here referred to, the ship passes between the parts thus thrown on each side of it. This behaviour of the Algerines may be taken as a pretty accurate counterpart to that of making *a covenant with death*, and with imminent danger of destruction, by appeasing the angry gods.

Festivities always accompanied the ceremonies attending oaths. Isaac and Abimelech feasted at making their covenant, *Gen.* xxvi. 30. *And he made them a feast, and they did eat and drink.* *Gen.* xxxi. 54. *Jacob offered sacrifice upon the mount, and called his brethren to eat bread.* This practice was also usual amongst the heathen nations. See HOMER'S *Il.* iii. lin. 103, 104, 105, 107, 245, *et seq.*; VIRGIL, *Æn.* viii. lin. 641. xii. lin. 169, *et seq.* DIONYSIUS HALICARN. lib. v. ad init; LIVY, lib. i. cap 24; and HOOKE'S *Roman History*, book i. p. 67; BOCHART, vol. ii. p. 325. POLYBIUS, b. iv. p. 398.

No. 775. — xxxvi. 22. *Now the king sat in the winter-house, in the ninth month, and there was a fire on the hearth burning before him.*] In all probability the word translated *hearth* means a kind of brasier, or portable machine, to keep fuel together for burning, such as are still used in the East to keep their rooms warm in winter. Such contrivances were in use among the ancient Greeks, and are called by HOMER *Λαμπηρες*, *Odyss.* xix. lin. 63, 64, where he says that Penelope's maids "threw the embers out of the brasiers upon the floor, and then heaped fresh wood on them to afford both light and warmth." Comp. *Odyss.* xviii. lin. 306—310. 342. The modern Greeks imitate their ancestors. "There are no chimneys," says Mons. DE GUYS, "in the Greek houses. A brasier is placed in the middle of the room, that those who are not sufficiently warmed at a distance, may more conveniently draw near it. This is a very ancient custom all over the East. The Romans had no other, and the Turks adhere to it. This brasier, called *Λαμπηρ*, says *Hesychius*, quoted by Madame D'Acier, was

placed in the middle of the chamber, on which they burnt wood to heat the room, and torches to light it. It stood on a tripod, as at present. Lamps were not used till a long time after." PARKHURST'S *Heb. Lex.* p. 12. 3d edit.

The houses of the Hindoos have neither chimney nor hearth. In cold winters the rich burn wood in brass or earthen stoves, which are placed in the room. The poor burn faggots on the floor. WARD'S *View of the Hindoos.*

"As the city of Merdin lies high, it is not very hot in summer, and tolerably cold in winter. When the inhabitants cannot keep themselves warm with fur only, they burn, as in other parts of the East, charcoal in a pot filled with ashes, which they call *Tennur*. The women have also here, as in other parts of Turkey, a fire under a low table, over which they lay a carpet, which they draw over the lap when they sit round the table. This method of warming the room is very agreeable, and consumes only a little firing; but it is at the same time very dangerous: for as not only the whole floor, on which the pot with fire stands, but also the table is covered with a carpet, a fire often happens." NIEBUHR'S *Travels*, part ii. p. 394.

No. 776.—xxxvi. 30. *His dead body shall be cast out in the day to the heat, and in the night to the frost.*] The want of burial was considered as a great misfortune, and was therefore particularly dreaded. The Romans were of opinion that the soul had no rest unless the body was properly interred. So VIRGIL:

Hæc omnis quam cernis, inops inhumataque turba est :
Portitor ille, Charon : hi, quos vehit, undâ sepulti, &c.

Æn. vi. 325.

*The ghosts rejected are th' unhappy crew,
Depriv'd of sepulchres and fun'ral due :
The boatman Charon ; those, the buried host,
He ferries over to the farther coast.*

DRYDEN.

Burial was not always allowed by the Romans to malefactors. Sometimes a soldier was appointed to guard the bodies of such as were crucified, that they might not be taken away and buried. PETRON. *Arb. Satyr.* c. 71. It was not often refused unless the criminals were very infamous and mean. Cicero reckons it one of the horrid

crimes of Verres's administration in Sicily, that he would take money of parents for the burial of their children whom he had put to death. *In Verr.* lib. i. c. 3. Both Suetonius, *Vit. Tiber.* c. 61 and Tacitus, *Ann.* lib. vi. cap. 29, represent it as one of the uncommon cruelties of Tiberius, in the latter part of his reign, that he generally denied burial to those who were put to death by his orders at Rome. Ulpian, in his treatise of the *Duties of a Proconsul*, says, "the bodies of those who are condemned to death, are not to be denied to their relations." And Augustus writes in the tenth book of his own life, that he had observed this custom. Paulus says, "That the bodies of those who have been punished with death are to be given to any that desire them, in order to burial." L. iii. Josephus, *De Bell. Jud.* l. iv. c. 5. § 2.

No. 777. — xxxvii. 15. *Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe, for they had made that the prison.*] "The eastern prisons are not public buildings erected for that purpose, but a part of the house in which the criminal judges dwell. As the governor and provost of a town, or the captain of the watch, imprison such as are accused, in their own houses, they set apart a canton of them for that purpose, when they are put into these offices, and choose for the jailor the most proper person they can find of their domestics." Chardin. In the eastern prisons, a discretionary power is given to the keeper to treat his prisoners just as he pleases; all that is required of him is only to produce them when called for. "They have not different prisons for the different classes of criminals; the judges do not trouble themselves about where the prisoners are confined, or how they are treated, they considering it merely as a place of safety, and all that they require of the jailor is, that the prisoner be forthcoming when called for. As to the rest, he is master to do as he pleases, to treat him well or ill; to put him in irons or not; to shut him up close, or hold him in easier restraint; to admit people to him, or to suffer nobody to see him. If the jailor and his servants have large fees, let a person be the greatest rascal in the world, he shall be lodged in the jailor's own apartment,

and the best part of it; and on the contrary, if those that have imprisoned a man give the jailor greater presents, or that he has a greater regard for them, he will treat the prisoner with the greatest inhumanity." CHARDIN *MS.* To illustrate this, he gives us a story of the treatment a very great Armenian merchant met with. "Treated with the greatest caresses upon the jailor's receiving a considerable present from him at first, and fleecing him after from time to time, then, upon the party's presenting something considerable, first to the judge and afterwards to the jailor, who sued the Armenian, the prisoner first felt his privileges retrenched, was then closely confined, and then treated with such inhumanity as not to be permitted to drink above once in twenty-four hours, and this in the hottest time of summer, nor any body suffered to come near him, but the servants of the prison, and at length thrown into dungeon, where he was in a quarter of an hour brought to the point to which all this severe usage was intended to force him." HARMER, vol. ii. p. 273.

No. 778. — xxxviii. 7. *Now when Ebed-melech the Ethiopian, one of the king's eunuchs, who was in the king's house.]* The possession of black eunuchs is not very common in the Levant; they are hardly any where to be found, except in the palaces of the sovereign, or of the branches of the royal family. When the Baron DU TOTT's wife and mother-in-law were permitted to visit Asma Sultana, daughter of the Emperor Achmet, and sister of the then reigning prince, he tells us, that "at the opening of the third gate of her palace, several black eunuchs presented themselves, who, with each a white staff in his hand, preceded the visitors, leading them to a spacious apartment, called the chamber of strangers." He adds, that to have such attendants is a piece of great state, as the richest people have not more than one or two of them." HARMER, vol. iii. p. 327.

No. 779. — xli. 8. *But ten men were found among them, that said unto Ishmael, Slay us not; for we have treasures in the field, of wheat, and of barley, of oil, and of honey.]* SHAW tells us, (*Trav.* p. 139.) that in Barbary, when the grain is winnowed, they lodge it in mattamores, or subterraneous repositories; two or three hundred of which are sometimes

together, the smallest holding four hundred bushels. These are very common in other parts of the East, and are mentioned by RUSSELL, (p. 20.) as being in great numbers about Aleppo, which makes travelling in the night there very dangerous, the entry into them being often left open when they are empty. HARMER, vol. ii. p. 452.

“It was the custom of the inhabitants (of that part of Africa which we now call the Barbary coast) to have in their fields, and in almost all their towns, caves underground, for the sake of hiding their corn privately; and that they prepared these principally on account of wars, and the sudden invasion of their enemies; which circumstance being discovered to Cæsar, he obtained from thence a great quantity of grain.” HIRTIUS *de Bello Africano*, sect. 57. See also LE BRUYN’S *Travels*, vol. ii. p. 149, and CHARDIN, tom. i. p. 38. edit. 1711.

No. 780. — xliv. 17. *To pour out drink-offerings to the queen of heaven.*] Chardin says, that it is the custom in Mingrelia and Georgia, and some other eastern countries, for people, before they begin a feast, to go out abroad, with eyes turned to heaven to pour out a cup of wine on the ground. From the Ethiopic version it is probable that the same custom prevailed in Ethiopia. This may be considered as a picture of what the idolatrous Israelites did when they poured out drink-offerings to the queen of heaven: what Jacob did more purely in the patriarchal times, when he poured out a drink-offering on the pillar he set up, *Gen.* xxxv. 14; but it does not follow that any thing of this sort was done in their common feasts. The modern Jews, when they annually celebrate the deliverance of their forefathers in Egypt, take a cup of salvation, and call upon the name of the Lord, singing a portion of the book of Psalms; but they drink the wine and do not pour it upon the ground, nor do they practise this effusion of wine in their more common feasts. BUXTORFII, *Syn. Jud.* cap. 12. HARMER, vol. i. p. 391.

When the ancient idolaters made their libations, they usually filled the cup entirely full, and crowned it with flowers. SERVIUS on the first book of the *Æneid* says, *antiqui coronabant pocula, et sic libabant* the ancients

crowned their cups (with flowers), and then made libations. Thus VIRGIL, speaking of Anchises, says,

Magnum cratera coronâ
Induit, implevitque mero.

He adorned the great cup with a crown (of flowers), and filled it with wine. See also HORACE, b. iii. Od. 13. l. 2.

The Hindoos offer water to the sun three times a day, and also to the moon at the time they worship that planet. WARD'S *View of the Hindoos*.

No. 781. — xlviii. 11. *Emptied from vessel to vessel.*] From a remark of the Abbé Mariti, it appears to be an usual practice in Cyprus to change the vessels in which their wine is kept. This is done to improve it. He says, (*Travels*, vol. i. 227.) “These wines are generally sold on the spot, at the rate of so much per load. Each load contains sixteen jars, and each jar five bottles Florence measure. When the wine is brought from the country to town, it must be put into casks, in which there are dregs, and it is to be remarked that nothing tends more to bring it to perfection, than to draw it off into another vessel, provided this is not done until a year after it has been put into the casks.”

CHARDIN says, “They frequently pour wine from vessel to vessel in the East; for when they begin one, they are obliged immediately to empty it into smaller vessels, or into bottles, or it would grow sour.” HARMER, vol. i. p. 392.

No. 782. — xlviii. 28. *Like the dove that maketh her nest in the sides of the hole's mouth.*] Where art intervenes not, pigeons build in those hollow places nature provides for them. A certain city in Africa is called Hamam-et, from the wild pigeons that copiously breed in the adjoining cliffs; and in a curious paper relating to Mount Ætna, (*Phil. Trans.* vol. lx.) which mentions a number of subterraneous caverns there, one is noticed as being called by the peasants, La Spelonca della Palomba, from the wild pigeons building their nests therein. *Sol. Song*, ii. 14. Though Ætna is a burning mountain, yet the cold in these caverns is excessive: this shows that pigeons delight in cool

retreats, and explains the reason why they resort to mountains which are known to be very cold even in those hot countries. The words of the Psalmist, *flee as a bird to your mountain*, without doubt refer to the flying of doves thither when frightened by the fowler. Dove-houses, however, are very common in the East. Of Kefteen, a large village, MAUNDRELL (p. 3.) says, there are more dove-cotes than other houses. In the southern part of Egypt, the tops of their habitations are always terminated by a pigeon-house. *Isaiah* lx. 8. HARMER, vol. i. p. 222.

No. 783. — xlviii. 37. *Upon all the hands shall be cuttings.*] “We find Arabs,” LA ROQUE tells us from D’ARVIEUX, “who have their arms scarred by the gashes of a knife, which they sometimes give themselves, to mark out to their mistresses what their rigor and the violence of love make them suffer.” From this extract we learn what particular part of the body received these *cuttings*. The Scripture frequently speaks of them in a more general manner.

“The New Zealanders have deep furrows marked on their foreheads. These are cut in the phrenzy of their grief, with a sharp shell, for the loss of their friends and relations. The ancient Huns wounded their cheeks on all occasions when they wanted to testify their grief for the loss of a great man or a relation.” FORSTER’S *Observations*, p. 588, and PITTS’S *Account of the Mahometans*, p. 26.

No. 784. — xlix. 3. *Lament, and run to and fro by the hedges.*] The places of burial in the East are without their cities, as well as their gardens, and consequently their going to them must often be by their garden-walls (not *hedges*). The ancient warriors of distinction, who were slain in battle, were carried to the sepulchres of their fathers; and the people often went to weep over the graves of those whom they would honour. These observations put together sufficiently account for this passage. HARMER, vol. i. p. 464.

No. 785. — xlix. 8. *Dwell deep.*] When the Arabs have drawn upon themselves the resentment of the more fixed inhabitants of those countries, and think themselves unable to stand against them, they withdraw into the depths

of the great wilderness, where none can follow them. DIODORUS SICULUS, speaking of the ancient Arabs, says, lib. xix. p. 722. Ὅταν πολεμίων δύναμις ἄδρα προσίη, φεύουσιν εἰς τὴν ἐρημον, ταύτῃ χρωμένοι οχυρωμαί, when a strong body of enemies approach, they flee *into the desert*, making this their fortress. So NIEBUHR remarks concerning their descendants, *Description de l'Arabie*, p. 329, that “the Sultan could never impose a Turkish governor on the (wandering) Arabian tribes; for as every particular family may abandon its tribe, when not pleased with the reigning *Schech*, toute la tribu se retireroit bientôt au fond du desert, *all the tribe would soon retire to the bottom of the desert*, if it should be attempted to make them obey a Turkish governor.” And of the *Montefik* Arabs who encamp on the banks of the Euphrates near *Basra*, NIEBUHR observes, *Voyage*, tom. ii. p. 199. “When the Pacha of Bagdad sends troops against this tribe, it retires, as soon as it receives the intelligence, *to the bottom of the desert*, whither the Turks dare not follow.” M. SAVARY observes, (tom. ii. p. 8.) “always on their guard against tyranny, on the least discontent that is given them, they pack up their tents, load their camels with them, ravage the flat country, and, loaded with plunder, *plunge* into the burning sands, whither none can pursue them, and where they alone can dwell.” Is it not then most probable that the *dwelling deep*, mentioned in these words, means their plunging far into the deserts, rather than going into deep caves and dens, as has been most commonly supposed? This explanation is also strongly confirmed by verse 30. *Flee, get you far off, dwell deep.* HARMER, vol. i. p. 101.

No. 786. — xlix. 19. *Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong.*] The comparison used by the prophet in these words will be perfectly understood by the account which Mr. MAUNDRELL gives of the river Jordan. “After having descended,” says he, “the outermost bank of Jordan, you go about a furlong upon a level strand, before you come to the immediate bank of the river. This second bank is so beset with bushes and trees, such as tamarisks, willows, oleanders, &c. that you can see no water till you have made

your way through them. In this thicket anciently, and the same is reported of it at this day, several sorts of wild beasts were wont to harbour themselves, whose being washed out of the covert by the overflowings of the river gave occasion to that allusion, *he shall come up like a lion from the swelling of Jordan.*" *Journey from Aleppo to Jerusalem*, p. 82. Corresponding with this account, AMMIANUS MARCELLINUS (lib. xviii cap. 17.) tells us, that "lions without number range through the reeds and shrubs of the rivers of Mesopotamia."

"The bank of the Euphrates is extremely low in the country called *Um el chauzer*, where one finds an extraordinary quantity of bulrushes, and in the same place, a great number of wild boars." NIEBUHR, *Voyage*, tom. ii. p. 201.

"There are close thickets all along the edge of the stream (the Jordan) as well as upon this lower plain, which would afford ample shelter for wild beasts; and as the Jordan might overflow its banks when swoln by rains sufficiently to inundate this lower plain, though it could never reach the upper one, it was most probably from these, that lions were driven out by the inundation which gave rise to the prophet's simile." BUCKINGHAM'S *Travels in Palestine*, p. 314. See also DODWELL'S *Tour through Greece*, vol. i. p. 213.

In some places the banks of the river Jordan are so covered with tamarisks, willows, and other trees and bushes, that it requires some pains to make way through them, and come at a sight of the water: these woods are said to be a covert for lions, and other beasts of prey, which are driven out at the time of the overflowing of the river. THOMSON'S *Trav. in the Holy Land*, vol. ii. p. 21.

OVID has assigned a marsh for the haunt of his Calydonian boar. *Metam.* viii. 335.

No. 787.—l. 15. *Her foundations are fallen, her walls are thrown down.*] Though this could not be the case with foundations in general, it might be with those of Babylon; for HERODOTUS, who had himself been there, informs us (lib. i. cap. 178.) that it was surrounded first by a deep and wide ditch full of water, and then by its stupendous walls, fifty royal cubits broad and two hundred

high; that the earth thrown out of the ditch was made into bricks, with which they first lined both sides of the ditch, and then built the wall in the same manner. Supposing then that the scarp, or inner wall of the ditch, served for a foundation to the wall of the city, it is very easy to conceive how such foundations, being built in a marshy soil, and continually exposed to the undermining power of the water in the ditch, and pressed by such a prodigious weight, might give way and fall. PARKHURST, *Heb. Lex.* p. 48.

No. 788. — li. 41. *How is Sheshach taken!*] It is conceived that Babylon is called Sheshach from one of her idols, and that the term is used by way of opprobrium. The idol Shach was worshipped there, and had a festival kept for five days together. It is said that during this festival Cyrus took Babylon. ATHENÆUS speaks of this feast, (*Deipnosophist*, lib. xiv. cap. 17.) saying, *Berosus*, in the first book of the Babylonish History relates, that on the sixteenth of the calends of September the feast Saicea was celebrated at Babylon for five days; during which time it was customary for masters to obey their servants; one of them, being master of the house, was clothed in a royal garment and called Zoganez. See some curious particulars about Sheshach in *Assembly's Annotations on Jer.* xxv. 26.

No. 789. — li. 44. *The wall of Babylon shall fall.*] “We are astonished at the accounts which ancient historians of the best credit give, of the immense extent, height, and thickness of the walls of Nineveh and Babylon; nor are we less astonished when we are assured, by the concurrent testimony of modern travellers, that no remains, not the least traces, of these prodigious works are now to be found. Our wonder will, I think, be moderated in both respects if we consider the fabric of these celebrated walls, and the nature of the materials of which they consisted. Buildings in the East have always been, and are to this day, made of earth or clay mixed or beat up with straw, to make the parts cohere, and dried only in the sun. This is their method of making bricks. The walls of the city were built of the earth dug out on the spot, and dried upon the place; by which means both the ditch and the wall

were at once formed, the former furnishing materials for the latter. That the walls of Babylon were of this kind is well known, and Berosus expressly says, (*apud Joseph Antiq.* 11.) that Nebuchadnezzar added three new walls, both to the old and new city, partly of brick and bitumen, and partly of brick alone. A wall of this sort must have a great thickness in proportion to its height, otherwise it cannot stand. The thickness of the walls of Babylon, is said to have been one-fourth of their height, which seems to have been no more than was absolutely necessary. MAUNDRELL, speaking of the garden walls of Damascus, says, "they are of a very singular structure. They are built of great pieces of earth, made in the fashion of brick, and hardened in the sun. In their dimensions, they are two yards long each, and somewhat more than one broad, and half a yard thick;" and afterwards speaking of the walls of the houses, says, "from this dirty way of building they have this amongst other inconveniences, that upon any violent rain the whole city becomes, by the washing of the houses, as it were a quagmire." (p. 124.) When a wall of this sort comes to be out of repair, and is neglected, it is easy to conceive the necessary consequences; namely, that, in no long course of ages, it must be totally destroyed by the heavy rains, and at length washed away, and reduced to its original earth." *Bp. Lowth's note on Isaiah xiii. 19.*

No. 790. — LAMENTATIONS, i. 3.

All her persecutors overtook her between the straits.

IT was the practice with those who hunted wild beasts to drive them, if possible, into some *straight* and *narrow* passage, that they might more effectually take them, as in such a situation an escape could hardly be effected. It is to this circumstance that the prophet alludes in these words. The same metaphor is supposed also to occur in *Psalms* cxvi. 3. *The sorrows of death compassed me, and the pains of hell gat hold upon me : I found trouble and sorrow.*

No. 791. — ii. 1. *And remembered not his footstool in the day of his anger.*] The footstool was not only a great convenience as an appendage to the throne, but was a peculiar mark of regal honour : on this account the earth is called the footstool of the throne of God. In this manner it is mentioned by HOMER :

*A splendid footstool, and a throne, that shine
With gold unfading, Somnus, shall be thine.*

Il. xiv. 273. POPE.

No. 792. — iv. 5. *They that were brought up in scarlet embrace dunghills.*] On account of the scarcity of fuel, ovens are commonly heated with horse or cow-dung. D'ARVIEUX (*Voy. dans la Pal.* p. 193.) says, that the people are very careful to lay up a stock of it for consumption, and that he saw the children gather, and clap it against a wall to dry. As it could not remain so during the rainy season, Mr. HARMER (vol. i. p. 256.) conceives that it might usually be collected together in some outhouse, when properly prepared, where the wretched wanderer, spoken of by the prophet in these words, might take refuge, and thus be said to *embrace dunghills.* 1 *Sam.* ii. 8.

No. 793. — v. 4. *Our wood is sold unto us.*] The woods of the land of Israel being from very ancient times, *common,*

the people of the villages, which had no trees growing in them, supplied themselves with fuel out of those wooded places, of which there were many anciently, and several that still remain. This liberty of taking wood *in common*, the Jews suppose to have been a constitution of Joshua, of which they give us ten. The first, giving liberty to an Israelite to feed his flock in the woods of any tribe. The second, that it should be free to take wood in the fields any where. *Reland Pal.* p. 261. But though this was the ancient custom in Judea, it was not so in the country into which they were carried captives; or if this text of Jeremiah respects those that continued in their own country for a while under Gedaliah, as the 9th verse insinuates, it signifies that their conquerors possessed themselves of these woods, and would allow no fuel to be cut down without leave, and that leave was not to be obtained without money. It is certain that, presently after the return from the captivity, timber was not to be cut without leave. *Neh.* ii. 8. *HARMER*, vol. i. p. 460.

The poor Hindoos never buy firewood in the country. When one of them arrives in a city, he speaks of it as a great misfortune that he is obliged to buy wood for firing. *Ward's View of the Hindoos.*

No. 794.—v. 10. *Our skin was black like an oven.*] Portable ovens were frequently used in the East, and were part of the furniture of eastern travellers. These ovens appear to have been formed of different materials, according to the rank of the several owners. Those that are alluded to by the prophet Jeremiah, when describing the distresses of the inhabitants of Jerusalem, saying, *our skin was black like an oven, because of the terrible famine*, seem to be of an inferior kind, and belonged most probably to the ordinary class of travellers. Nevertheless there were others of a far superior nature, even of very valuable metals. Thus we are informed, from an Arabian tale, translated in 1786 from an unpublished MS. that part of the food of the caliph Vathek on his travels was delicate cakes, which had been baked in silver ovens. *St. Jerome* describes an eastern oven as a round vessel of brass, blackened on the outside by the surrounding fire, which heats it within.

No. 795. — EZEKIEL, iv. 7.

Thine arm shall be uncovered.

AMONG other rites of mourning made use of by the oriental Jews in the time of St. *Jerome*, was the beating of their arms with such vehemence as to render them black and blue. It will not then be an unnatural supposition to consider Ezekiel's uncovering of his arm, when he was personating the Jewish people at the time Jerusalem was besieged, as the exposing the bruises of lamentation, he had inflicted on that part. *Jerome* tells us, that on the return of the day on which Jerusalem was taken by the Romans and demolished, the Jews annually assembled in great numbers, many of them decrepit old women and aged men in rags, bearing the marks of God's displeasure both in their persons and dress; and while the memorial of the death and resurrection of the Lord appeared with great splendour, and the figure of the cross shone on the top of Mount Olivet, these miserable people mourned over the ruins of their temple; and though their cheeks were covered with tears, their arms black and blue, and their hair all in disorder, the soldiers demanded money of them for the liberty of protracting their lamentations a little longer. *HARMER*, vol. iii. p. 413.

No. 796. — iv. 9. *Millet*.] This is a kind of plant, which perhaps derives its name from its *thrusting* forth such a quantity of grains. Thus in Latin it is called *milium*, as if one stalk bore a thousand grains. *Martinii Lex*. It is doubtless the same kind of grain as that which is called in the east *durra*, which now, according to *NIEBUHR*, is a kind of *millet*, and when made into bad bread with camel's milk, oil, butter, or grease, is almost the only food which is eaten by the common people in Arabia Felix. He further says, "I found it so disagreeable, that I should willingly have preferred to it plain barley bread." *Description de l'Arabie*,

p. 45. 135. This remark appears to illustrate the passage of Ezekiel here referred to.

No. 797. — viii. 7. *A hole in the wall.*] Caves, and other similar subterraneous recesses, consecrated to the worship of the sun, were very generally, if not universally, in request among nations where that superstition was practised. The mountains of Chusistan at this day abound with stupendous excavations of this sort. Allusive to this kind of cavern temple and this species of devotion, are these words of Ezekiel. The prophet in a vision beholds, and in the most sublime manner stigmatizes the horrible idolatrous abominations, which the Israelites had borrowed from their Asiatic neighbours of Chaldæa, Egypt, and Persia. *And he brought me, says the prophet, to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, son of man, dig now in the wall; and when I had digged in the wall, behold, a door. And he said unto me, go in, (that is, into this cavern temple,) and behold the wicked abominations that they do there. So I went in, and saw, and behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, were portrayed upon the wall round about. In this subterraneous temple were seventy men of the ancients of the house of Israel, and their employment was of a nature very nearly similar to that of the priests in Salsette. They stood with every man his censer in his hand, and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? In Egypt, to the particular idolatry of which country, it is plain from his mentioning every form of creeping things and abominable beasts, the prophet in this place alludes, these dark secluded recesses were called MYSTIC CELLS, and in them were celebrated the mysteries of Isis and Osiris, represented by the quadrupeds sacred to those deities. MAURICE'S *Indian Antiquities*, vol. ii. p. 212. *Job* xxxi. 26. 27. *Deut.* iv. 19. *Wisdom of Solomon* xiii. 2, 3. MAIMONIDES *de Idolatria*, the first five chapters. DIOD. SIC. lib. i. cap. 1. EUSEB. *Præpar. Evang.* lib. i. cap. 9. HERODOTUS *Clio.* cap. 131. PLATO in *Cratylus*, p. 397. BANIER'S *Mythology*, b. iii. c. 3.*

LELAND'S *Advantage of Revelation*, part i. c. 3. BRYANT'S *Analysis of Mythology*. vol. i. p. 305.

No. 798. — viii. 14. *Then he brought me to the door of the gate of the Lord's house, which was toward the north, and behold there sat women weeping for Tammuz.*] The ancient Greeks used to place their dead near the doors of their houses, and to attend them there with mourning. POTTER'S *Archæol. Græc.* b. iv. cap. 3. Chandler observed the continuance of this custom when travelling in Greece. And again he tells us, p. 300. that when at Zante, he saw "a woman in a house, with the door open, bewailing her little son, whose body lay by her, dressed, the hair powdered, the face painted, and bedecked with leaf-gold." "A woman was sitting at Megara, with the door of her cottage open, lamenting her dead husband aloud." P. 195. The most part lay their deceased friends and relations in vaults built on purpose on the roofs of their houses: and value themselves mightily, if they can shew that they have accommodated their dead friends within their houses. BAUMGARTEN'S *Travels in Churchill's Collection*, vol. i. p. 440.

The *weeping for Tammuz* is described as performed near a door of the temple, perhaps with a view to such a custom. Possibly the mourning of Israel at the door of each of their tents, in the wilderness, which so much displeased Moses, was a bewailing of their relations, as if actually dead, which they might apprehend would be the sure consequence of their wandering there without any support but manna. HARMER, vol. iii. p. 378.

[Thammuz is the Syrian name of the deity which the Phenicians called Adoni, that is, my lord, under which name they worshipped the sun. "The worship of Venus and Adonis, of their disciples and the mysteries with which these deities were honored, appear to have belonged to the principal Syrians and Phenicians, from whom, in the sequel, they arrived in Greece and Sicily. Venus, or Astarte, was the great goddess of the Phenicians, as Hercules was their great god. The latter was also called the great king, Melcart, and Adoni, that is, my lord, from which the Grecians made Adonis. Lucian, in his writings on the Syrian gods, describes the mysterious feast which is held in honor of

Venus and Adonis at Byblos in Syria. The death of this god, and the mourning of his disciples, is performed as a spectacle. Every year they keep a feast, a week after the consecration of the mourning (a kind of holy week), of the mysteries of the god who was dead, and is come to life again, *Ammianus Marcellinus*, ix. 22. Adonis, killed in this country by a wild boar, was the object of this mourning festival, which was kept yearly in remembrance of this unfortunate accident. During the whole of this time, the mourning was general throughout the whole land. Ezekiel speaks of the feast of Adonis by the name of the feast of Thammuz, an Assyrian deity (See SELDEN, Synt ii. chap. 2. p. 350.) which the women yearly bewail at the doors of their houses, the face towards the north, where the sun was at the time of his death and rising again. The statue of Thammuz, according to the Rabbins, was a kind of talisman. It must have been an early idol figure, whose eyes were filled with lead, which, when they were made to melt and flow by means of fire, the people's tears fell from them in large drops, and rolled down like the eyes of the deity.

“The connexion of this worship with that of Sabaism, or the worship of the sun and stars, is sufficiently proved by oriental traditions. Of this subject, the following fable is an elucidation. It is said that Thammuz was an idolatrous priest, who, while he was preaching to a certain king the worship of the talisman, or certain images which were under the influence of the seven planets and twelve signs of the zodiac, was condemned to death by that prince. In the night after his death, he assembled in the temple of Babylon all the idol figures from every part of the world, to a magnificent golden statue, which was consecrated to the sun. This, set up in the middle of the temple, the surrounding idol figures bewailed, during the whole night, the misfortune of Thammuz, and in the morning returned to the places from whence they came; whence arose the custom of yearly bewailing the death of Thammuz, beginning at the moment. This account of the origin of the worship of Thammuz or Adonis was a Sabeian legend.

“The month Thammuz falls in the summer solstice, and agrees with the setting of Hercules in the heavens, which

in the north descends under the floods." DUPUIS *Origin of all Worships*, vol. iv. part. 1. p. 164—177. ROSEN-MÜLLER.]

No. 799. — viii. 17. *They put the branch to their nose.*] This expression undoubtedly alludes to some particular ceremony belonging to their idolatrous worship. Mr. LOWTH (*on the Prophets*) says, the words may refer to a custom among the idolaters of dedicating a branch of laurel, or some other tree, to the honor of the sun, and carrying it in their hands at the time of their worship. LEWIS (*Origines Hebrææ*, vol. iii. p. 4.) observes, that the most reasonable exposition is, that the worshipper, with a wand in his hand, would touch the idol, and then apply the stick to his nose and mouth, in token of worship and adoration.

In favour of our common version *Dathius* says, *Recentissimus Persicæ religionis enarrator. Perronius Itin.* p. 665. *In supellectile sacra Persarum Indiæ Orientalis enumerat etiam fasciculum sarculorum. Barsom. in lingua Persica veteri dictum, quem inter precandum manibus tenent.* MICHAELIS says, that they held it before their face opposite to the holy fire, and that it is represented in D'Anquetil's voyages, tabl. iii. n. 3, 4. p. 665. Germ. Ed. *Porphy. in Antro. Nympharum*, 8vo. Romæ, 1630. p. 131. See also SPENCER, l. iv. v. 1117. who observes that the Heathens, in the worship of their deities, hold forth the branches of those trees which were dedicated to them. SOPH. *Æd. Tyr.* l. ii. iii. See HYDE. *Hist. Relig. vet. Pers.* lib. i. cap. 27.

No. 800. — ix. 2. *And one man among them was clothed with linen, with a writer's ink-horn by his side.*] The Eastern mode and apparatus for writing differs so materially from those with which we are conversant, that it is necessary particularly to describe them. D'ARVIEUX informs us, that "the Arabs of the desert, when they want a favour of their emir, get his secretary to write an order agreeable to their desire, as if the favour were granted; this they carry to the prince, who, after having read it, sets his seal to it with *ink*, if he grant it; if not he returns the petitioner his paper torn, and dismisses him. These papers are without date, and have only the emir's flourish or cypher at the bottom, signifying the poor, the abject Ma-

homet, son of Turabeye." *Voy. dans la Pal.* p. 61. 154. Pococke says, (*Trav.* vol. i. p. 186. note,) that "they make the impression of their name with their seal, generally of cornelian, which they wear, on their finger, and which is blacked when they have occasion to seal with it." The custom of placing the ink-horn by the side, *Olearius* says, continues in the east to this day. Dr. SHAW informs us, *Travels*, p. 227, that among the *Moors in Barbary*, "the *Hojas*, i. e. the writers or secretaries, suspend their *ink-horns* in their *girdles*; a custom as old as the prophet Ezekiel, ch. ix. 2." And in a note he adds, "That part of these *ink-horns* (if an instrument of *brass* may be so called) which passes betwixt the girdle and the tunic, and holds their pens, is long and flat, but the vessel for the ink which rests upon the girdle is square, with a lid to clasp over it." So Mr. HANWAY, *Travels*, vol. i. p. 332, says of the *Persians*, "Their writers carry their ink and pens about them in a case, which they put under their sash."

This, MALCOLM (*History of Persia*, vol. i. chap. 10.) tells us, is "about ten or twelve inches in length, and three or four round, beautifully painted, and is also worn by ministers in Persia as an ensign of office." See also Sir R. K. PORTER's *Travels in Persia*, vol. i. p. 365.

Such, at this day in the East, is the *costume* of literary persons. The *Hierogrammateus*, when he goes abroad, has a pen in his hair, and in his hand a book and a ruler, with a vessel by his side containing ink, and the reed used for writing. It is his province, in the intermediate class of the Egyptian priests, says CLEMENS ALEXANDRINUS to understand the hieroglyphics, as they are called, — cosmography, and geography, with the course of the sun, the moon, and the five planets; and in a more particular manner, the special geography of Egypt, and the description of the Nile. He must also be acquainted with the description of the sacred vessels, and the places consecrated to them, and the measures and all other things used in sacred transactions. See SMITH's *Michaelis*, vol. iii. p. 383.

[In Constantinople and Smyrna, as also in Egypt, Syria, and Palestine, as far as ever I have been, I found that the secretaries as well of the great folks, as also the writers of

the laws and the writing-masters of schools, as well as many merchants, carry their writing materials, such as ink-stand and the pen-case, under the girdle with which they fasten their kaftan (a long robe) as the soldiers do their swords. The ink-stand is of ebony, wood, or metal; this is fastened to the pen-case. The pennal is not round, only one or sometimes two inches broad, and perhaps half an inch wide, in which from three to four pens of reed can be put. The length is from twelve to sixteen inches, and they are so placed under the girdle, that one may say they carry their writing apparatus in their haunches. The ink-stands fastened to the pen-cases are sometimes round or square, sexagon or hexagon. Before the ink is put in, the inside of the vase is done over with wax, the same as we pitch certain vessels; raw silk is laid inside, which partly adheres to the wax. The ink is poured in on the clump of silk, the ink-stand covered, and so closed as to prevent the ink from coming out; without which, however, it could not come out, as in our ink-stands, because it is absorbed by the silk, nor can the pen be filled too full." SCHULZ *Guide for Noblemen, &c. in their Travels in Europe, Asia, and Africa*, vol. v. p. 330. ROSENMÜLLER.]

No. 801. — ix. 4. *Mark upon the foreheads.*] Mr. MAURICE, speaking of the religious rites of the Hindoos, says, before they can enter the great pagoda, an "indispensable ceremony takes place which can only be performed by the hand of a brahmin; and that is, the impression of their foreheads with the *tiluk*, or mark of different colours, as they may belong either to the sect of Veeshnu, or Seeva. If the temple be that of Veeshnu, their foreheads are marked with a longitudinal line, and the colour used is vermillion. If it be the temple of Seeva, they are marked with a parallel line, and the colour used is turmeric, or saffron. But these two grand sects being again subdivided into numerous classes, both the size and the shape of the *tiluk* are varied, in proportion to their superior or inferior rank. In regard to the *tiluk*, I must observe, that it was a custom of very ancient date in Asia, to mark their servants in the forehead. It is alluded to in these words of Ezekiel, where the Almighty commands his angels

to go through the midst of the city, and set a mark on the foreheads of the men who sigh for the abominations committed in the midst thereof. The same idea occurs also in *Rev. vii. 3.*" *Indian Antiquities*, vol. v. p. 82.

"After performing their religious ablutions, the Hindoos receive on their forehead the mark either of Visnoo or Siva. This mark, affixed by a brahmin, varies in form and colour, according to the sect they prefer, the one being horizontal, the other perpendicular. It is made from a composition of sandal wood, turmeric, and cow-dung. The latter is deemed peculiarly sacred." *FORBES'S Oriental Memoirs*, vol. iii. p. 15.

The divers sects of the Hindoos have a distinguishing mark of the sect, by which they are known, on the forehead, of powdered sandal wood, or of the slime of the Ganges. The mark of the Wischnites consists of two nearly oval lines down the nose, which runs from two straight lines on the forehead. The mark of Schivites consists of two curved lines, like a half moon with a point on the nose. It is made either with the slime of the Ganges, with sandal wood, or the ashes of cow-dung. *WARD'S History of the Hindoos.*

No. 802. — xii. 3. *Prepare thee stuff for removing, and remove by day in their sight.*] "This is as they do in the caravans, they carry out their baggage in the day-time, and the caravan loads in the evening; for in the morning it is too hot to set out on a journey for that day, and they cannot well see in the night. However, this depends on the length of their journeys; for when they are too short to take up a whole night, they load in the night, in order to arrive at their journey's end early in the morning; it being a greater inconvenience to arrive at an unknown place in the night than to set out on a journey then." *Chardin MS.* *HARMER*, vol. i. p. 432.

No. 803. — xii. 8. *And in the morning came the word of the Lord unto me.*] The ancients thought that those visions were truly prophetic which appeared in the morning. *Certiora et colatiora de animâ somniari affirmant sub extremis noctibus.* *TERTULLIAN.*

OVID thus expresses himself in his epistle of Hero to Leander:

Sub aurorum, jam dormitante lucernâ
Somnia quo cerni tempore vera solent.

Mr. POPE begins his intellectual vision of the Temple of Fame at the same time:

*What time the morn mysterious visions brings,
While purer slumbers spread their golden wings.*

No. 804. — xiii. 10. *One built up a wall, and, lo, others daubed it with untempered mortar.]* In Persia, where it has been conjectured that the prophet Ezekiel now was, see *Fragments*, No. 106, the mortar is made “of plaster, earth, and chopped straw, all well wrought and incorporated together; but this is not the material with which they cast or set, that is, coat over, their walls. They cast their walls pretty often also, with a mixture made of plaster and earth, which they call zerdghil, (i. e. yellow earth; though in reality it be not yellow, but rather of a musk or cinnamon colour). They get it on the river side, and work it in a great earthen vessel; but they put so little earth in proportion to water, that it remains liquid like muddy water, or at most like strained juice: and it is altogether of the colour of that earth. They make use of it to work the plaster in another earthen vessel, where they mingle this water with plaster in such a quantity, that it retains the colour of the earth. With this mixture they cast their walls, which at first look all greyish; but, according as they dry, they grow so white, that when they are fully dry, they look almost as if they were plastered over with pure plaster. This mixture is used not only for saving plaster, but also because it holds better than plaster alone, and looks as well.” THEVENOT’S *Travels*, part ii. p. 86.

No. 805. — xiii. 18. *That sew pillows to arm-holes.]* In Barbary and the Levant they “always cover the floors of their houses with carpets: and along the sides of the wall or floor, a range of narrow beds or mattresses is often placed upon these carpets; and, for their further ease and convenience, several velvet or damask bolsters are placed upon these carpets or mattresses — indulgences that seem to be alluded to by the *stretching of themselves upon couches*, and by the sewing of pillows to arm-holes.” *Amos* vi. 4.

SHAW'S *Trav.* p. 209. 2d edit. But Lady M. W. MONTAGUE'S description of a Turkish lady's apartment throws still more light on this passage. She says, (*Letter 32.* vol. ii. p. 55.) "The rooms are all spread with Persian carpets, and raised at one end of them, about two feet. This is the sopha, which is laid with a richer sort of carpet, and all round it, a sort of couch, raised half a foot, covered with rich silk, according to the fancy or magnificence of the owner. Round about this are placed, standing against the walls, two rows of cushions, the first very large, and the rest little ones. These seats are so convenient and easy, that I believe I shall never endure chairs again as long as I live." And in another place (*Letter 33.* vol. ii. p. 68.) she thus describes the fair Fatima: "On a sopha raised three steps, and covered with fine Persian carpets, sat the kahya's lady, leaning on cushions of white satin embroidered. She ordered cushions to be given me, and took care to place me in the corner, which is the place of honor."

"The ambassador was seated in the place of honor, in the corner of the room, and the Khan, notwithstanding all intreaty to the contrary, seated himself about three yards distant from his excellency, on the nummud, the long felt carpet that borders the room, which among the Persians is esteemed an act of great respect." MORIER'S *second Journey through Persia*, p. 91.

We are informed by Mr. Bell (*Journey to Constantinople*, vol. ii. p. 417.) that the ambassador, accompanied by the gentlemen of his retinue, went into the vizier's tent, where a stool was prepared for his excellency; the gentlemen stood during the time the ambassador remained: the vizier sat, cross-legged, on a sopha raised about half a foot from the floor, which was all laid with rich carpets. *Captain Turner*, (*Embassy to Tibet*, p. 245.) says, in his account of a visit to Soopoon Choomboo, "we took our seats on piles of cushions that had been placed on the opposite side of the room." See also HUGHES'S *Travels in Sicily, &c.* vol. ii. p. 49.

No. 806. — xiii. 19. *Pieces of bread.*] At Algiers they have public bakehouses for the people in common, so that

the women only prepare the dough at home, it being the business of other persons to bake it. Boys are sent about the streets to give notice when they are ready to bake bread; “upon this the women within come and knock at the inside of the door, which the boy hearing makes towards the house. The women open the door a very little way, and hiding their faces, deliver the cakes to him, which, when baked, he brings to the door again, and the women receive them in the same manner as they gave them.” This is done almost every day, and they give the boy a *piece*, or *little cake*, for the baking, which the baker sells. PITTS’s *Travels*, p. 65. This illustrates the account of the false prophetesses receiving as gratuities *pieces of bread*: they are compensations still used in the East, but are compensations of the meanest kind, and for services of the lowest sort. HARMER, vol. i. p. 270.

No. 807. — xvi. 18, 19. *And thou hast set mine oil and mine incense before them,—thou hast even set it before them for a sweet savour.*] The burning of perfumes is now practised in the East in times of feasting and joy; and there is reason to believe that the same usage obtained anciently in those countries. NIEBUHR (*Voy. en Arabie*, vol. i. p. 307.) mentions a Mahomedan festival, “after which every one returned home, feasted, chewed kaad, burnt fragrant substances in his house, stretched himself at length on his sofa, and lighted his kiddre, or long pipe, with the greatest satisfaction.” HARMER, vol. iii. p. 191.

No. 808. — xvii. 13. *The mighty of the land.*] The seventy, Ἀρχοντες. *Vulg.* Arietes, rams. Thus HOMER, speaking of Ulysses marshalling the Greeks:

ΑΥΤΟΣ ΔΕ, ΚΛΙΛΟΣ ΩΣ, ΕΠΙΠΩΛΕΙΤΑΙ ΣΙΧΑΣ ΑΝΔΡΩΝ. &c.

Il. iii. 196.

Nor yet appear his care and conduct small;

From rank to rank he moves, and orders all.

The stately ram thus measures o’er the ground,

And, master of the flocks, surveys them round.

POPE.

ARISTOTLE (*H. A.* vi. 19.) says, that in every flock they prepare a leader of the males, which, when the shepherd calls him by name, goes before them.

No. 809. — xix. 11. *She had strong rods for the sceptres of them that bear rule.*] The allusion here is evidently to the sceptres of the ancients, which were no other than walking-sticks, cut from the stems or branches of trees, and decorated with gold, or studded with golden nails. Thus Achilles is introduced as swearing by a sceptre, which being cut from the trunk of a tree on the mountains, and stripped of its bark and leaves, should never more produce leaves and branches, or sprout again. Such an one the Grecian judges carried in their hands. See HOMER, *Il.* i. 234.

No. 810. — xx. 47. *Say to the forest of the south, hear the word of the Lord; thus saith the Lord God, behold I will kindle a fire in thee, and it shall devour every green tree and every dry tree.*] D'HERBELOT (p. 330.) has given us a passage of a Persian poet, describing the desolation made by a pestilence, whose terms very much resemble the words of the prophet:

“The pestilence, like an avenging fire, ruins at once this beautiful city, whose territory gives an odour surpassing that of the most excellent perfumes; of all its inhabitants, there remains neither a young man nor an old.”

This was a lightning that, falling upon a forest, consumed there the green wood, with the dry. See also *Hab.* iii. 5. HARMER, vol. ii. p. 186.

No. 811. — xxi. 21. *He made his arrows bright.*] This was for the purpose of divination. Jerome on this passage says, that “the manner of divining by arrows was thus. They wrote on several arrows the names of the cities they intended to make war against, and then putting them promiscuously all together into a quiver, they caused them to be drawn out in the manner of lots, and that city whose name was on the arrow first drawn out was the first they assaulted.” A method of this sort of divination, different from the former, is worth noticing. DELLA VALLA says, (p. 276.) “I saw at Aleppo a Mahometan, who caused two persons to sit upon the ground, one opposite to the other, and gave them four arrows into their hands, which both of them held with their points downward, and as it were in two right lines, united one to the other. Then, a

question being put to him about any business, he fell to murmur his enchantments, and thereby caused the said four arrows of their own accord to unite their points together in the midst, (though he that held them stirred not his hand) and, according to the future event of the matter, those of the right side were placed over those of the left, or on the contrary." This practice the writer refers to diabolical influence.

The method of divination practised by some of the idolatrous Arabs, but which is prohibited by the Koran, is too singular to be unnoticed. "The arrows used by them for this purpose were like those with which they cast lots, being without heads or feathers, and were kept in the temple of some idol, in whose presence they were consulted. Seven such arrows were kept at the temple of Mecca; but generally in divination they make use of three only, on one of which was written, My Lord hath commanded me: on another, My Lord hath forbidden me; and the third was blank. If the first was drawn, they looked on it as an approbation of the enterprize in question: if the second, they made a contrary conclusion; but if the third happened to be drawn, they mixed them, and drew over again, till a decisive answer was given by one of the others. These divining arrows were generally consulted before any thing of moment was undertaken, as when a man was about to marry, or about to go a journey, or the like." SALE's *Koran*, *Preliminary Discourse*, p. 168.

In the Persian language, *Zarib* signifies one who presides, shakes, and throws the arrows at games of chance. Those arrows were eleven in number, without points or feathers; the first having one notch, the second two, and so progressively to seven: the last four being blanks. They were much in use among the pagan Arabians, but were prohibited by Mahomet. Such arrows were likewise early in use among the Babylonians, and other eastern nations. RICHARDSON'S *Persian Dictionary*, art. *Zarib*.

No. 812. — xxi. 21. *For the king of Babylon stood at the parting of the way.*] Heb. *mother of the way*. It is a common thing among the people of the East to denominate a man the *father* of a thing for which he is remarkable. It

appears also that both people and places may, in like manner, be called the *mother* of such things for which they are particularly noticed. Thus NIEBUHR tells us, that the Arabs call a woman that sells butter, *omm es sübbet*, the *mother* of butter. He also says, that there is a place between Basra and Zobeir, where an ass happened to fall down, and throw the wheat with which the creature was loaded, into some water, on which account that place is called to this day, *the mother of wheat*. *Voy. en Arabie*, tom. i. p. 263.

In like manner, in the *Bibliothèque Orientale* of D'HERBELOT, (p. 686. 358.) *omm alketab*, or the *mother of books*, signifies the book of the divine decrees: and at other times the first chapter of the Koran. *The mother of the throat*, is the name of an imaginary being (a fairy) who is supposed to bring on and cure that disorder in the throat, which we call the quinsy. In the same collection we are told, that the acacia, or Egyptian thorn, is called by the Arabians the *mother of satyrs*, because these imaginary inhabitants of the forests and deserts were supposed to haunt under them. After this we shall not at all wonder when we read of Nebuchadnezzar's standing in the *mother of the way*, a remarkable place in the road, where he was to determine whether he would go to Jerusalem, or to some other place, one branch of the road pointing to Jerusalem, the other leading to a different town. HARMER, vol. iv. p. 442.

In *Job* xli. 28. an arrow is called *the son of the bow*. This metonymy is very common with the Asiatic poets. Wine is called *the mother of sins*, or, *the son of grapes*: water, *the daughter of the clouds*. Sir W. JONES's *Works*, vol. vi. p. 121.

No. 813. — xxi. 27. *I will overturn, overturn, overturn, it.] Perverted, perverted, perverted will I make it*, marg. This passage, according to the marginal reading, may be beautifully illustrated from the turbans of antiquity. Those of independent sovereigns (even to this day in Persia, see a copy of one in CHARDIN's *Travels*) had their apex upright. Inferior and subordinate princes wore theirs bent backwards. To this the prophecy refers, declaring that the crown of Judea should thenceforward be dependent and

subordinate, as it was under the Persians, Greeks, and Romans. See *Christian Observer*, vol. i. p. 351.

Montfaucon exhibits several turbans or caps bent backward. Judea was subordinate to those powers, but not overthrown till the Messiah came. See *Micah* v. 2, 3.

No. 814. — xxiii. 15. *Dyed attire.*] “The high priest of Mithra wore a linen tiara, or mitre, of great magnitude, and rolled round several times, in imitation of the convolutions of the orbs. Possibly the name of *mitre* might be primarily derived from this high conical cap worn in the rites of Mithra, which was also covered with rays, and painted with various devices. It is to these caps that Ezekiel alludes when he ridicules the ornaments that decorated the gods of the Sabian idolaters, which he calls *the images of the Chaldeans portrayed upon the walls with vermilion, girded with girdles upon their loins, and exceeding in dyed attire upon their heads*. The bramins and their deities, to this day, wear the mystic belt, or girdle; and it has been observed, from ancient travellers, that they formerly wore a cap or turban of white muslin, folded round the head in such a manner, as that the extremities of the folds exhibited to the spectator the appearance of the two horns of a cow, that is, of the moon in her increase.” MAURICE’S *Indian Antiquities*, vol. v. p. 233.

No. 815. — xxiii. 12—16.] “The Egyptians and Ethiopians were the undoubted descendants of Ham; so possibly might be the Hindoos, and, consequently, all must be supposed to have been infected with the original idolatry of Chaldæa, that primeval country, where their ancestors so long resided. This passage of Ezekiel will elucidate the superstitious rites practised in the mystic cell of Egypt, and of the sculptures portrayed on the walls, both of those cells, and the caves of India. Whoever attentively considers what, from various authors, and some of such unimpeachable veracity as *Niebuhr*, *Hunter*, and *Perron*, has been related concerning the splendid regal ornaments that decorate the head and neck; the zones, jewelled or serpentine, that gird round the waist of the Indian statues; whoever, in India, has seen the profusion of vermilion or saffron, with which, according to his caste, the devout Hin-

doo marks both his own forehead and that of the deity he adores, must agree with me, that no allusion to these ornaments can be apparently more direct, and no description of the images themselves more accurate, than this of Ezekiel. Under the character of AHOLIBAH, an abandoned prostitute, does JEHOVAH thus parabolically stigmatize the idolatrous devotion of the apostate Judah. *She doated upon the Assyrians her neighbours; captains and rulers, clothed most gorgeously—and, when she saw men portrayed upon the walls, the images of the Chaldeans portrayed with vermillion, girded with girdles, upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity; then, as soon as she saw them with her eyes, she doated upon them, and sent messengers unto them unto Chaldea. And again, towards the close of the same chapter it is said, Moreover this they have done unto me; when they had slain their children to their idols; then they came, the same day, unto my sanctuary to profane it.—And furthermore, ye have sent for men to come from far, unto whom a messenger was sent, and, lo! they came, for whom thou didst wash thyself (that is, perform ablutions,) paintedst thine eyes, and deckedst thyself with ornaments, and satest upon a stately bed, with a table (that is, an altar) prepared before it, whereupon thou hast set mine incense and mine oil. And a voice of a multitude, being at ease, was with her, and with the men of the common sort were brought Sabians, (that is, worshippers of the planets) from the wilderness, who put bracelets upon their hands, and beautiful crowns upon their heads.”* MAURICE’S *Indian Antiquities*, vol. ii. p. 375.

No. 816. — xxiii. 40. *Thou didst wash thyself, paintedst thine eyes, and deckedst thyself with ornaments.]* Chardin supposes that the decorations and attitude which the prophet gives to Aholibah are those of a bride. “It is precisely after this manner the bride receives her husband in Asia. They carry her to a bath, they afterwards adorn her magnificently, they paint, they perfume her, they carry her to the nuptial chamber, and there place her upon a bed.” HARMER, vol. ii. p. 123.

No. 817. — xxiv. 5. *Take the choice of the flock, and burn also the bones under it.*] The following account of a royal Arab camel feast will afford some illustration of the parable contained in this chapter. “Before mid-day a carpet being spread in the middle of the tent, our dinner was brought in, being served up in large wooden bowls between two men; and truly to my apprehension load enough for them. Of these great platters there were about fifty or sixty in number, perhaps more, with a great many little ones; I mean, such as one man was able to bring in, strewed here and there among them, and placed for a border or garnish round about the table. In the middle was one of a larger size than all the rest, in which were the camel’s bones, and a thin broth in which they were boiled. The other greater ones seemed all filled with one and the same sort of provision, a kind of plum-broth, made of rice and the fleshy part of the camel, with currants and spices, being of a somewhat darker colour than what is made in our country.” *Philosophical Transactions abridged*, part ii. cap. 2. art. 40.

The Hebrew word translated *burn* should have been rendered, as in the margin, *heap*. The meaning cannot be that the bones were to be burnt under the caldron, but that they were to be heaped up in it; for it is said, *let them seethe the bones of it therein*. With this interpretation the Septuagint translation of the passage agrees: and viewed in this light, the object is ascertained by the foregoing extract.

No. 818. — xxiv. 17. *Put on thy shoes upon thy feet.*] When Ezekiel was commanded to abstain from mourning, he was ordered among other things to put his *shoes on his feet*. This was certainly contrary to the practice of the Jews, and was therefore the more remarkable. ADDISON, in his account of the modern mourning of the Jews, in Barbary, says, “the relations of the deceased, for seven days after the interment, stir not abroad, or if by some extraordinary occasion they are forced to go out of doors, it is *without shoes*; which is a token with them that they have lost a dear friend.” P. 218.

No. 819. — xxiv. 17. *Cover not thy lips.*] Dean ADDI-

son, in his account of the Jews of Barbary, (p. 218.) thus describes one of their mourning rites. "They return from the grave to the house of the deceased, where one, who as chief mourner receives them, with his jaws tied up with a linen cloth, after the same manner that they bind up the dead. And by this the mourner is said to testify that he was ready to die with his friend. And thus muffled the mourner goes for seven days; during which time the rest of his friends come twice every twenty-four hours to pray with him." This certainly explains what is meant by covering the lips, or the mouth, from which Ezekiel was commanded to abstain. The same rite was to be made use of by the leper when pronounced such by the priest. *Levit. xiii. 45.*

No. 820. — xxvi. 14. *Tyre shall be as the top of a rock, a place for fishers to dry their nets on.]* This city standing in the sea, upon a peninsula, promises at a distance something very magnificent. But when you come to it, you find no similitude of that glory, for which it was so renowned in ancient times, and which the prophet Ezekiel describes, ch. xxvi. xxvii. xxviii. On the north side it has an old Turkish ungarrisoned castle; besides which you see nothing here but a mere Babel of broken walls, pillars, vaults, &c. there being not so much as one intire house left. Its present inhabitants are only a few wretches, harbouring themselves in the vaults, and subsisting themselves chiefly upon fishing, who seem to be preserved in this place by Divine Providence, as a visible argument how God has fulfilled his word concerning Tyre. MAUNDRELL, *Journey*, p. 48.

"I was much interested by seeing two men fishing with a net, as it more completely verified the prophecy of Ezekiel." TURNER'S *Tour in the Levant*, vol. ii. p. 103. A very interesting account of Tyre, ancient and modern, may be found in BUCKINGHAM'S *Travels in Palestine*, p. 32.

No. 821. — xxvii. 11. *The men of Arvad with their army were upon thy walls round about, and the Gammadim were in thy towers; they hung their shields upon thy walls round about.]* The eastern soldiers in times of peace are disposed of about the walls of places, and particularly in the towers,

and at the gates. NIEBUHR tells us, (p. 186.) that the foot-soldiers of the imam of Yemen have very little to do in times of peace, any more than the cavalry: some of them mount guard at the dela's (or governor's;) they are also employed at the gates and upon the towers. VAN EGMONT and HEYMAN, (*Trav.* vol. ii. p. 121.) give a similar account.

Sandys, speaking of the decorations of one of the gates of the imperial seraglio in Constantinople, tells us, that it is hung with shields and cimeters. Through this gate people pass to the divan, where justice is administered; and these are the ornaments of this public passage. HARMER, vol. ii. p. 517.

Numa made the Romans believe that as long as they preserved the celestial arms, called ancilia, which he said were sent down by the gods, Rome would prove invincible, and triumph over all her enemies. The Salian priests went in procession on stated days, attending the ancilia, with songs and dancing, through the streets of Rome. *Livy* l. i. s. 20. *Tacitus Hist.* lib. i. c. 89.

No. 822. — xxvii. 15. *They brought thee for a present horns of ivory and ebony.*] These articles were the produce of their own art and manufacture, and were given in exchange for such things as they wanted. It is well known how common and indeed indispensable presents were in the East. In some instances they were made use of to convey a particular meaning. Thus we read that the farther Darius advanced into the country (of the Scythians), the greater hardships his army was exposed to. Just when it was reduced to the last extremity, there came a herald to Darius from the Scythian prince, with a bird, a mouse, a frog, and five arrows for a present. The king desired to know the meaning of these gifts. The messenger answered, that his orders were only to deliver them, and nothing more, and that it was left to the Persian king to find out the meaning. Darius concluded at first, that the Scythians thereby consented to deliver up the earth and water to him, which were represented by a mouse and a frog; as also their cavalry, whose swiftness was represented by the bird; together with their own persons and arms, signified

by the arrows. But Gobryas, one of the seven lords that had deposed the Magian Impostor, expounded the ænigma in the following manner. "Know," says he to the Persians, "that unless you can fly away in the air like birds; or hide yourselves in the earth like mice; or swim in the water like frogs; you shall in no wise be able to avoid the arrows of the Scythians." ROLLIN'S *Anc. Hist.* vol. iii. p. 31.

No. 823. — xxviii. 14. *Thou art the anointed cherub that covereth.*] This has been considered as a very obscure epithet to apply to the prince of Tyre, and great difficulties have occurred in explaining the meaning of the expression. It has been apprehended by some critics to be an allusion to the posture of the cherubic figures that were over the ark, *Exod.* xxv. 20, and by others to signify the protection which this prince afforded to different neighbouring states. But the first of these interpretations is set aside by considering that the prophet evidently refers to a *living* cherub, not the posture of the image of one made of gold, or of an olive tree. As to the other construction, it is inadmissible, because it does not appear from the prophecies that Tyre was remarkable for defending its neighbours, but rather the contrary. *Ezekiel* xxvi. 2, 3. Mr. HARMER (vol. iii. p. 333.) proposes a new, and probably a just elucidation of this passage. He observes that *takhtdar* is a Persian word, which properly signifies a precious carpet, which is made use of for covering the throne of the kings of Persia: and that this word is also used as an epithet by which the Persians describe their princes, on account of their being possessed of this throne. The prophet Ezekiel may with the same view give this appellation to the prince of Tyre. Such an application of it is certainly no more than strictly reconcileable to the eastern taste. This explanation also answers to the rest of the imagery used in this passage.

No. 824. — xxxii. 3. *I will therefore spread out my net over thee with a company of many people, and they shall bring thee up in my net.*] HERODOTUS, (lib. ii. cap. 70.) relates that in his time they had in Egypt many and various ways of taking the crocodile. BROOKES (*Nat. Hist.* vol. i. p. 332.)

says, "the manner of taking the crocodile in Siam is by throwing three or four nets across a river at proper distances from each other; that so if he break through the first, he may be caught by one of the others."

No. 825 — xxxii. 27. *They have laid their swords under their heads.*] "In Mingrelia they all sleep with their swords under their heads, and their other arms by their sides: and they bury them in the same manner, their arms being placed in the same position." CHARDIN. BOCHART supposes that Meshech and Tubal mean Mingrelia. This seems to have been an ancient method of honoring the dead. In the present instance, the meaning of the prophet is, that they shall be without the usual martial solemnities, with which the people of that country honored their dead. HARMER, vol. ii. p. 138.

"In the tombs of the ancient Muscovites and Tartars (*i. e.* of Meshech and Tubal) were deposited their *swords* and other implements of war." See vol. vii. of the *Archæologia*, or *Annual Register* for 1784, 5, *Antiq.* p. 77.

No. 826. — xxxiii. 25. *Ye eat with the blood.*] This was forbidden several times in the law, as being a rite the heathens used in the sacrifices which they offered to their idols, as SPENCER (*de Legib. Heb.* lib. ii. cap. 11.) proves at large. He also brings many arguments to shew that the Hebrew phrase should be translated, *near the blood*, in allusion to the idolatrous rite of pouring the blood of the slain beast into a vessel or pit, and then eating part of the sacrifice just by it.

No. 827. — xxxiii. 26. *Ye stand upon your sword.*] You make your strength the law of justice, according to the character given of ungodly men. *Wisdom* ii. 11. SPENCER (*de Legib. Heb.* lib. ii. cap. 11.) thinks that the expression alludes to a custom of the heathens, who put the blood of their sacrifices into a vessel or pit, in order to call up and consult evil spirits, and then stood with their swords drawn, to keep the demons off from doing them any harm.

No. 828. — xxxiii. 30. *Thy people still are talking against thee by the walls.*] Severe as sometimes the cold weather is in the East, RUSSELL observes, that even in the depth of that season, when the sun is out and there is no wind,

it is warm, nay sometimes almost hot, in the open air; and Pococke informs us, that the people there enjoy it, for the Coptics spend their holidays in sauntering about, and sitting under their walls in winter, and under shady trees in summer. *Trav.* i. p. 176. This doubtless is to be understood of the poorer sort, who have no places more proper for conversation with their friends; the better houses having porches with benches on each side, where the master of the family receives visits, and dispatches business. These circumstances greatly illustrate the words of Ezekiel, *Also thou son of man, the children of thy people are still talking against thee, or rather, concerning thee, by the walls, and in the doors of the houses, &c.* HARMER, vol. i. p. 22. “I gladly accepted his invitation. A clean mat was spread for me under the shade of the wall of his house, and refreshments were brought me in a wooden bowl.” LIGHT’S *Travels in Egypt*, p. 82. and FORBES’S *Oriental Memoirs*, vol. iii. p. 216.

No. 829. — xxxiv. 25. *They shall dwell safely in the wilderness, and sleep in the woods.*] The eastern shepherds frequently lie abroad in the fields with their flocks, during the night, without a tent to shelter them. CHARDIN thus describes an occurrence in his first excursion from Smyrna, (p. 157.) “About two in the morning, our whole attention was fixed by the barking of dogs, which, as we advanced, became exceedingly furious. Deceived by the light of the moon we now fancied we could see a village, and were much mortified to find only a station of poor goat-herds, without even a shed, and nothing for our horses to eat. They were lying, wrapped in their thick capots, or loose coats, by some glimmering embers among the bushes in a dale, under a spreading tree by the fold. — The tree was hung with rustic utensils; the she-goats, in a pen, sneezed, and bleated and rustled to and fro. The shrubs by which our horses stood were leafless, and the earth bare.” This account may stand as a comment on the words of Ezekiel: *I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.*

No. 830. — xliii. 8. *Thresholds.*] The threshold of the palace of a living prince, and that of a person deceased, held in great esteem, are supposed to be the places where those who propose to do them honor prostrated themselves, touching them with their foreheads in token of solemn reverence. Probably, for this reason, Ezekiel calls the sanctuary, the *threshold of God*, and temples of idols, their thresholds. It is certain the modern Persians make the threshold in particular the place where their devotees pay their reverence to their entombed saints. Thus immediately after the sixth distich, inscribed on the front of the famous tomb at Com, follows this: "Happy and glorious is the believer, who through reverence shall prostrate himself with his head *on the threshold* of this gate, in doing which he will imitate the sun and the moon." CHARDIN, tom. i. p. 203.

Among the Tartars they never walk on the threshold of princes, out of respect to them. BERGERON *Voyage de Calpin*, cap. 10. The Caliphs of Bagdad obliged all who entered their palaces to prostrate themselves on the threshold, whereon they set a piece of the black stone of the temple of Mecca, to render it more venerable. D'HERBELOT, *Bibl. Orient.*

The Chaldee Paraphrast applies this verse to those who lived after the rules of the Philistines. BOCHART, *Hieroz.* lib. ii. cap. 36. 1 Sam v. 1—5. Traces of a similar observance may be found among other nations. See JUVENAL *Sat.* vi. v. 47. TIBULLUS lib. i. *El.* 2. 89, 90. LUCAN lib. ii. 359. *Universal Hist.* vol. ii. p. 236.

"On entering the first large hall we were stopt by a silver grating, where we were obliged to take off our shoes: and here we remarked the veneration of the Persians for the threshold of a holy place; a feeling that they preserve in some degree even for the threshold of their houses. Before they ventured to cross it, they knelt down and kissed it, whilst they were very careful not to touch it with their feet. In writing to a prince, or a great personage, it is common for them to say, let me make the dust of your threshold into *Surmeh* (Collyrium) for my eyes." MORIER'S *Second Journey through Persia*, p. 254.

In a chapel adjoining to that in which the saint lies, in which one of the late kings of that country has a superb tomb, and is supposed to lie interred, are seven sacred songs, written in large letters of gold, on a blue ground, in so many distinct pannels, in honour of Aaly, Mohammed's son-in-law, and the great saint of the Persians, as also the ancestor of that female saint that lies entombed there. Among other extravagant expressions of praise, there is this distich in the fourth hymn: "The angelic messenger of the truth, Gabriel, kisses every day the threshold of thy gate, because it is the only way to arrive at the throne of Mohammed."

Some of the living Eastern princes have been honoured in much the same manner, according to D'HERBELOT.

No. 831. — xliv. 2. *This gate shall be shut.*] Amongst other instances of the extreme distance and profound awe with which eastern majesty is treated, CHARDIN says, (tom. iii. p. 69.) "It is a common custom in Persia, that when a great man has built a palace, he treats the king and his grandees in it for several days; then the great gate of it is open: but when these festivities are over, they shut it up never more to be opened. This account may serve as a comment on the words of Ezekiel: *Then said the Lord unto me, this gate shall be shut, it shall not be opened, and no man shall enter in by it: because the Lord God of Israel hath entered in by it, therefore it shall be shut. It is for the prince.*" HARMER, vol. iii. p. 329.

The Emperor's tent was of white cloth, enclosed with painted wood, and of such vast dimensions, that it was supposed 2000 men might stand within it. There was one gate appropriated to the monarch himself, by which, though it stood continually open and unguarded, no one dared to enter; the other was the gate of audience, and strictly guarded. MURRAY's *Historical Account of Travels in Asia*, vol. i. p. 90.

No. 832. — xlv. 12. *The shekel shall be twenty gerahs; twenty shekels, twenty-five shekels, fifteen shekels shall be your maneh.*] This singular method of reckoning, adopted by Ezekiel, is perfectly conformable to the general practice;

for CHARDIN says, "it is the custom of the East, in their accounts and reckonings of a sum of money, to specify the different parts of which it is composed: talking after this manner, I owe twenty-five, of which the half is twelve and one half, the quarter six and one fourth," &c. HARMER, vol. ii. p. 512.

No. 833. — DANIEL, i. 4.

Well-favoured.

CURTIUS (*Hist.* l. vi. c. v.) says, that in all barbarous or uncivilized countries the stateliness of the body is held in great veneration: nor do they think any capable of great services or actions, to whom nature has not vouchsafed to give a beautiful form and aspect. It has always been the custom of the eastern nations, to choose such for their principal officers, or to wait on princes and great personages. Sir PAUL RICAUT (*Present State of the Ottoman Empire*, b. i. c. 5. p. 13.) observes, “that the youths that are designed for the great offices of the Turkish empire must be of admirable features and pleasing looks, well shaped in their bodies, and without any defects of nature: for it is conceived, that a corrupt and sordid soul can scarce inhabit in a serene and ingenuous aspect: and I have observed not only in the seraglio, but also in the courts of great men, their personal attendants have been of comely lusty youths well habited, deporting themselves with singular modesty and respect in the presence of their masters; so that when a pacha aga spahi travels, he is always attended with a comely equipage, followed by flourishing youths, well clothed and mounted in great numbers.”

No. 834. — i. 8. *But Daniel purposed in his heart, that he would not defile himself with the portion of the king's meat.*] It was the custom of most nations, before their meals, to make an oblation of some part of what they ate and drank to their gods, as a thankful acknowledgement that every thing which they enjoyed was their gift. These oblations were called *libamina* among the Romans, so that every entertainment had something in it of the nature of a sacrifice. This practice generally prevailing, made Daniel and his friends look upon the provisions coming from the king's table as no better than meats offered to idols, and by being

so offered, to be accounted unclean or polluted. *Ezek.* iv. 13. *Hos.* ix. 3. compared with *Acts* xv. 20.

No. 835. — i. 15. *And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.]* It is probable that there was nothing extraordinary or out of the common way in this circumstance. Sir J. CHARDIN observes, "I have remarked this, that the countenances of the Kechichs are in fact more rosy and smooth than those of others, and that these people who fast much, I mean the Armenians and the Greeks, are notwithstanding very beautiful, sparkling with health, with a clear and lively countenance." HARMER, vol. i. p. 357.

No. 836. — ii. 4. *O king, live for ever !]* This ancient wish and address to the throne seems most manifestly to have taken its rise from an ancient and original apprehension, that those who could obtain favour and mercy through the promised Messiah, would *really* live for ever, and have not only as great, but greater powers to be useful hereafter, than they have had on earth. KING'S *Morsels of Criticism*, vol. i. p. 469.

"On coming in sight of the king, we all pulled off our hats and made a low bow; we then held up our hands towards heaven, as if praying for the king, and afterwards advanced to the fountain, where the Chaous Baushee repeated our names, without any title or addition of respect, ending, 'they have come from Europe as ambassadors to your majesty; may your misfortunes be turned upon me.' Some form of prayer like this is always used in addressing the king. It corresponds to the *O king, live for ever !* of the ancient Persians." ELPHINSTONE'S *Account of the Kingdom of Caubul*, p. 49. *Int.*

"A superior gives a blessing to an inferior, by saying to him, when the latter is in the act of doing him reverence, 'long life to thee.' A poor man going into the presence of a king to solicit a favour, also uses the same address. 'O father thou art the support of the destitute, mayest thou live to old age.'" WARD'S *View of the Hindoos*, vol. ii. p. 333.

No. 837. — ii. 48. *Then the king made Daniel a great man.]* For various purposes and services the eastern

princes honoured and dignified men of wisdom and particular abilities: but they sometimes carried their attachment to a very singular excess; even imprisoning them if they suspected them of an intention to retire. If they happened to escape, an embassy with presents and apologies sometimes followed the man of learning; and a peremptory demand was often made, where gentler methods had not the desired effect: a demand however seldom complied with, if the power of the sovereign with whom they had taken refuge bore any proportion to that of his competitor. See RICHARDSON'S *Dissert. on the Eastern Nations*, p. 30.

No. 838. — v. 2. *Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels, which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem.*] Mr. HARMER, (vol. i. p. 385.) conjectures that a false devotion, excited by wine, might be the cause of Belshazzar's conduct; and as an illustration of this remark, informs us, from Sir J. CHARDIN, that it is the custom of the greatest part of the eastern Christians, and above all of the Iberians and the people of Cholcis, when they are drunk, to lift up their eyes to heaven, beat themselves on the breast, to sigh and sob: remorse for their sins awaking, and their fear of punishment operating afresh.

No. 839. — v. 12. *Dissolving of doubts.*] Literally from the Hebrew, *untying of knots*. In the copy of a patent given to Sir J. CHARDIN by the king of Persia, we find it is addressed, "To the lords of lords, who have the presence of a lion, the aspect of Deston, the princes who have the stature of Tahem-ten-ten, who seem to be in the time of Ardevon, the regents who carry the majesty of Ferribours, the conquerors of kingdoms, superintendents that *unloose all manner of knots*, and who are under the ascendant of Mercury," &c.

No. 840. v. 13. *Then was Daniel brought before the king.*] CHARDIN gives an account of a very singular kind of honour paid the Persian princes after their deaths—that it was usual to drive their physicians and astrologers from court. This he supposes to be of great antiquity, and to have been the cause of Daniel's absence,

when Belshazzar saw the hand writing his doom on the wall, which writing nobody that was then with him could explain. Daniel was not, it is certain, only occasionally absent from this solemnity, which was conducted in a manner affronting to the God of Israel; for it appears from ver. 13. that he was not at all personally known to Belshazzar. This has been supposed to have been owing to his having been a vicious and a weak prince. *Chardin* supposes, on the other hand, that the ceremonial of the Persian court required it. The first reason hardly accounts for his absence, since, weak and vicious as he might be, Nicotris, his mother, who appears to have been no stranger to the great abilities of Daniel, who is said to have been a lady of great wisdom, and who is believed to have had the chief management of affairs, might have employed Daniel in matters of state, which, in all probability, considering his eminence, would have made him known to the king; he did not, however, know him: she did not, therefore, employ Daniel. From the queen-mother's recommending Belshazzar to consult Daniel, I collect, says *Chardin*, that Daniel had been *mazouled* (displaced) at the death of the king; for in the east, when the king dies, the physicians and astrologers are displaced; the first for not having driven away death; and the other for not having predicted it. HARMER, vol. ii. p. 165.

No. 841. — v. 27. *Thou art weighed in the balances.*] From the following extract it will appear that there is an allusion in these words, which will justify a literal interpretation of them. “The first of September, (which was the late mogul's birth-day) he, retaining an ancient yearly custom, was in the presence of his chief grandees weighed in a balance: the ceremony was performed within his house, or tent, in a fair spacious room, whereinto none were admitted but by special leave. The scales in which he was thus weighed were plated with gold; and so was the beam, on which they hung by great chains, made likewise of that most precious metal. The king sitting in one of them, was weighed first against silver coin, which immediately afterwards was distributed among the poor; then was he weighed against gold: after that against jewels,

(as they say,) but I observed (being there present with my lord ambassador) that he was weighed against three several things, laid in silken bags on the contrary scale. When I saw him in the balance, I thought on Belshazzar, who was found too light. *Dan. v. 27.* By his weight, (of which his physicians yearly keep an exact account) they presume to guess of the present estate of his body, of which they speak flatteringly, however they think it to be." Sir THOMAS ROE's *Voyage to India*.

"As a means of bestowing a largess upon the indigent, the emperor (Akber) was weighed twice a year, various articles being put into the opposite scale. The first time of performing the ceremony was at the commencement of the Persian month Aban, the solar anniversary of his majesty's birth-day. He was then weighed twelve times against the following articles: gold, quicksilver, raw-silk, artificial perfumes, musk, rootootea, intoxicating drugs, ghee, iron, rice-milk, eight kinds of grain, and salt. At the same time, according to the years he had lived, there were given away a like number of sheep, goats, and fowls, to people who kept those animals for the purpose of breeding. A great number of wild birds were also set at liberty on that occasion. The second time of performing the ceremony was on the fifth of the Arabian month Rejib, when he was weighed eight times against the following things: silver, tin, linen cloth, lead, dried fruits, sesame-oil, and pot-herbs. At the same time the festival of Salgeerah was celebrated, and donations bestowed upon people of all ranks. The king's sons and grandsons were weighed once a year, on the solar anniversary of their respective nativities, against seven or eight things, and some as far as twelve, which number they never exceeded, and according to their respective ages, a certain number of beasts and fowls were given away, and set at liberty. There were appointed for this ceremony a separate treasurer and mushreff." FORBES's *Oriental Memoirs*, vol. iii. p. 310.

"When the archi-magies or any one of the beloved old men (whose title is still hereditary in one particular family) is persuading the people, at their religious solemnities, to a strict observance of the old beloved or divine speech he

always calls them the beloved or holy people, agreeing to the Hebrew Ammi, during the theocracy of *Israel*. I have heard the speaker on these occasions, after quoting the war actions of their distinguished chieftains, who fell in battle, urging them as a copy of imitation to the living. Then to soften the thoughts of death, he tells them, they who died in battle are only gone to sleep with their beloved forefathers, (for they always collect the bones,) and mentions a common proverb they have, "Neetak Intahah," the days appointed, or allowed him were finished, and this is their firm belief; for they affirm, that there is a certain fixed time and place, when and where every one must die, without any possibility of averting it. They frequently say, such a one was weighed on the path and made to be light; ascribing life and death to God's unerring and particular providence. And again, when, if after having held a council upon war or peace, should the former be determined upon, they say of their enemies, it is finished, they are found wanting." ADAIR'S *North American Indians*, p. 33. 380.

HOMER, *Il.* 22, and VIRGIL, *Æn.* 12. have similar allusions previous to the death of Hector and Turnus. So also MILTON, in the war of the angels,

————— long time in even scale
The battle hung. P. L. b. 6.

MOHAMMED (*Koran* c. 56.) says, that when God sent down the Scriptures, he sent the balance also, that men might observe justice. See *Job* xxxi. 6. and MAURICE'S *Hist. of Hindostan*, vol. iii. p. 328.

No. 842. — v. 29. *They clothed Daniel with scarlet.*] This was designed to honor Daniel, and certainly was, according to the custom of the East, a ceremony highly expressive of dignity. To come out from the presence of a superior in a garment different from that in which the person went in, was significant of approbation and promotion. Whether it was the precise intention of this clothing to declare Daniel's investiture with the dignity of the third ruler of the kingdom, or whether it was an honorary distinction, unconnected with his advancement, cannot be

absolutely decided, because caffetans, or robes, are at this day put on people with both views. *Chardin* has a passage, from which it appears how easy it is immediately to put a garment on a person they intend to honor, answerable to that degree of honor they design to do him, let it be what it will. After having observed, that in Persia and the Indies they not only give a vestment, but a complete suit of clothes, when they would do a person more honor than common, contrary to what is practised in Turkey and China, he goes on to observe, that these presents of vestments are only from superiors to inferiors, not from equals to equals, nor from the mean to the great. Kings constantly give them to ambassadors, residents, and envoys, and send them to princes who are their tributaries, and pay them homage. They pay great attention to the quality or merit of those to whom these vestments or habits are given; they are always answerable to their rank. Those that are given to their great men have, in like manner, as much difference as there is between the degrees of honor they possess in the state. The kings of Persia have great wardrobes, where there are always many hundreds of habits ready, designed for presents, and sorted. The intendant of the wardrobes (which they call *kalaat kone*, that is, the house of *kalaats*, that being the name given those vestments that are made presents of) sends one of them to the person the great master orders, and of that kind the order directs. More than forty tailors are always employed in this house. This difference of vestments, as to the stuff they are made of, is not observed in Turkey; there they are pretty much alike in point of richness, but they give more or fewer, according to the dignity of the persons to whom they are presented, or the degree in which they would caress them. There are ambassadors who have received twenty-five or thirty of them for themselves and attendants; and several are given to one person, respect being had to the place he holds. In the year 1675, the king of Persia having returned answer to the agents of the grandson of *Teimurascan*, the last king of Iberia, (who solicited his return to court, and was then in Muscovy,) that he should be welcome, and this young prince having come to the fron-

tiers, his majesty sent one of his officers to bring him to him, and to defray his expences, with a very rich present, in which, among other things, were five complete suits of clothes. HARMER, vol. ii. p. 85.

[The wearing purple robes was a privilege of princes and those who had their express permission for that purpose. The same custom is also found in the later times of the Roman empire. When Commodus nominated Claudius Albinus, Cæsar, he said to him, in the document sent him for that purpose (in *Julius Capitolinus*, chap. ii.) "In order that you may wear upon you a sign of the imperial majesty, I give you permission to wear a scarlet mantle in my presence, also when you are in my house to wear a purple one, only without gold." Cassidorus observes in one of his letters, (v. i. lett 5.) a regent was known from all the rest by his purple robe, so that by a glance of him no man might mistake. ROSENMÜLLER.

No. 843. — vi. 8. *The law of the Medes and Persians which altereth not.*] Chardin says, that in Persia, when the king has condemned a person, it is no longer lawful to mention his name, or to intercede in his favor. Though the king were drunk or beside himself, yet the decree must be executed; otherwise he would contradict himself, and the law admits of no contradiction.

No. 844. — vi. 10. *He went into his house, and, his windows being open in his chamber toward Jerusalem.*] It was enjoined upon the Jews, that if any of them were led away captive, they should pray to God toward the city which he had chosen, and the house which Solomon had built, 1 *Kings* viii. 48. The conduct of Daniel in the instance now referred to was in obedience to that command.

We find that a similar custom of expressing an affection for any highly esteemed place, by turning their faces towards it, prevails at this present time among the people in Africa. Thus *Park* informs us: "When we departed," says this traveller, "from Kamalia, (near the Niger,) a town in Manding, we were followed for about half a mile by most of the inhabitants of the town, some of them crying, and others shaking hands with their relations, who were now about to leave them: and when we had gained a piece of

rising ground, from which we had a view of Kamalia, all the people belonging to the coffle (a number of slaves who were going down to the coast) were ordered to sit down in another place with their faces towards Kamalia, when a schoolmaster that accompanied them pronounced a long and solemn prayer." GILLINGWATER, MS.

Upon this practice of devotion the Jews ground that canon in Beracoth, "that no man pray but in such a room, which hath windows or holes in the wall, opening towards the holy city." *Petronius* calls these windows or holes in the wall, *summas cœli auriculas*, the uttermost ears of heaven.

Judæus licet et porcinum numen adoret,
Et cœli summas advocet auriculas.

By this expression the poet means their *Proseuchæ*, houses of prayer without the town, the respective walls of which were bound to open towards Jerusalem with such windows or holes as these.

No. 845. — vi. 11. *Making supplication.*] There were various ways of making supplication peculiar to different nations. Themistocles, when pursued by the Athenians and Lacedæmonians, and forced to cast himself on the protection of Admetus king of the Molossians, held the young prince (who was then a child) in his arms, and in that posture prostrated himself before the king's household gods: this being the most sacred manner of supplication amongst that people. *Plutarch in Themist.*

The Grecians used to supplicate with green boughs in their hands, and crowns upon their heads, chiefly of olive or laurel, whence *Statius* says,

Mite nemus circa ———
Vittatæ laurus, et supplicis arbor olivæ.

No. 846. — viii. 5. *An he-goat.*] A goat is very properly made the type of the Grecian or Macedonian empire, because the Macedonians at first, about 200 years before Daniel, were denominated *Ægeadæ*, or the goat's people; and upon this occasion, as heathen authors report, Caranus, the first king, going with a great multitude of Greeks to

seek new habitations in Macedonia, was commanded by the oracle to take the goats for his guides to empire; and afterwards, seeing an herd of goats flying from a violent storm, he followed them to Edessa, and there fixed the seat of his empire, made the goats his ensigns or standards, and called the city *Egeæ*, or the Goats' Town, and the people *Ægeadæ*, or the Goats' People. The city *Ægeæ* was likewise the usual burying place of the Macedonian kings. It is also very remarkable, that Alexander's son by Roxana was named Alexander *Ægus*, or the son of the goat; and some of Alexander's successors are represented in their coins with goat's horns. Bp. NEWTON *on the Prophecies*, vol. ii. p. 29.

No. 847. — viii. 5. *And the goat had a notable horn between his eyes.*] It is very well known that in former times Macedon, and the adjacent countries, particularly Thrace, abounded with goats; in so much that they were made symbols, and are to be found on many of the coins that were struck by different towns in those parts of Greece. But not only many of the individual towns in Macedon and Thrace employed this type, but the kingdom itself of Macedon, which is the oldest in Europe of which we have any regular and connected history, was represented also by a goat with this particularity, that it had but one horn. The custom of representing the type and power of a country under the form of a horned animal, is not peculiar to Macedon. Persia was represented by a ram. AMMIANUS MARCELLINUS (lib. xix. cap. 1.) acquaints us, that the king of Persia, when at the head of his army, wore a ram's head made of gold and set with precious stones instead of a diadem. As a royal ensign it was to be seen on the pillars of Persepolis. The relation of these emblems to Macedon and Persia is strongly confirmed by the vision of Daniel recorded in this chapter, and which from these accounts receives no inconsiderable share of illustration. An ancient bronze figure of a goat with one horn, dug up in Asia Minor, was lately inspected by the Society of Antiquaries in London. The original use of it probably was to be affixed to the top of a military standard, in the same manner as the Roman eagle. This supposition is somewhat supported by what is related

of Caranus, that he ordered goats to be carried before the standards of his army. JUSTIN, lib. vii. cap. 1. See *Archæologia*, or *Miscellaneous Tracts relating to Antiquity*, vol. xiv. p. 14.

No. 848. — xi. 45. *He shall plant the tabernacles of his palace,*] or *pavilion*, that is, the tents for his princes and generals. The word used as the signification of covering and clothing. Hence some translate it *the tents of his curtain*; tents covered with curtains or veils, such as the tents of kings, generals, and principal officers were distinguished by. FULLER (*Miscel. Sacr.* l. v. c. 18. So also LYDIUS *de re militari*, l. iv. c. 2. p. 155.) conjectures, that it may refer to an ancient custom of the Roman emperors, who used before a battle to have a scarlet coat spread over their tents, or hung upon a spear, to give notice of it. And so this furious enemy of the church of God is represented as setting up his ensign, preparing for battle, and threatening with utter desolation.

No. 849. — HOSEA, iii. 2.

An homer of barley.

CHARDIN observed in the East, that in their contracts for their temporary wives, (which are known to be frequent there) there is always the formality of a measure of corn mentioned, over and above the sum of money which is stipulated. This will perhaps account for Hosea's purchasing a woman of this sort for fifteen pieces of silver and a certain quantity of barley. HARMER, vol. ii. p. 573.

No. 850. — iii. 4. *Teraphim*.] As to the external form of the teraphim, *Jurieu* represents it thus. The eastern nations preserved in one of the remote parts of their house the relics of their ancestors; if they had none of these, their posterity being numerous, they erected empty tombs of stone, wood, or earth, and upon these they set the teraphim at the two extremities. Micah, *Judges* xviii. 14. having obtained a sight of some of these oracles among the heathen, and being ignorant of the abominations they practised by them, thought they might be sanctified by dedicating them to God, though by idolaters they were designed for inquiring of the dead.

No. 851. — iv. 12. *Their staff declareth unto them*.] The method of divination alluded to by the prophet in these words, is supposed to have been thus performed. The person consulting measured his staff by spans, or by the length of his finger, saying as he measured, "I will go, or, I will not go; I will do such a thing, or, I will not do it;" and as the last span fell out, so he determined. Cyril and Theophylact, however, give a different account of the matter. They say that it was performed by erecting two sticks, after which they murmured forth a certain charm, and then, according as the sticks fell, backwards or forwards, towards the right or left, they gave advice in any affair. SELDEN *de Diis Syris. Synt.* i. cap. ii. p. 28. God-

WIN'S *Moses and Aaron*, p. 216. PRIDEAUX *Connect.* A. A. C. 590. ELPHINSTONE'S *Caubul*, B. 2. C. 5. POCOCKE and NEWCOME *in loc.*

No. 852. — viii. 11. *Ephraim hath made many altars to sin.*] The ancient idolaters were not satisfied with worshipping one deity, or with sacrificing upon a single altar, but greatly multiplied both. They embraced every opportunity of adding to the number already received and established. The Romans were remarkable for the erection of altars upon any sudden benefit received. *Tacitus* mentions one consecrated to Adoption; and another to Revenge. When they felt an earthquake, they betook themselves by public command to religious observances: though they did not, as on other occasions, name the god to whom they dedicated such solemnities, lest by mistaking one for another they might oblige the people to a false worship. A. GELL. l. ii. c. 28.

No. 853. — ix. 10. *The first ripe in the fig-tree at her first time.*] “In Barbary, and no doubt in the hotter climate of Judea, after mild winters, some of the more forward trees will now and then yield a few ripe figs, six weeks or more before the full season. Such is probably the allusion in this place.” SHAW'S *Travels*, p. 142.

No. 854. — xi. 2. *Graven images.*] “We read frequently of graven images, and of molten images, and the words are become so familiar, as names of idolatrous images, that although they are not well chosen to express the Hebrew names, it seems not adviseable to change them for others, that might more exactly correspond with the original. The graven image was not a thing wrought in metal by the tool of the workman we should now call an engraver: nor was the molten image an image made of metal, or any other substance melted, and shaped in a mould. In fact, the graven image and the molten image are the same thing, under different names. The images of the ancient idolaters were first cut out of wood by the carpenter, as is very evident from the prophet Isaiah. This figure of wood was overlaid with plates either of gold or silver, or sometimes perhaps of an inferior metal; and in this finished state it was called a graven image (*i. e.* a carved image), in

reference to the inner solid figure of wood, and a molten (*i. e.* an overlaid, or covered) image, in reference to the outer metalline case or covering. Sometimes both epithets are applied to it at once. *I will cut off the graven and molten image. Nahum i. 14.* Again, *What profiteth the graven and molten image? Hab. ii. 18.* The English word *molten* conveys a notion of melting, or fusion. But this is not the case with the Hebrew word for which it is given. The Hebrew signifies, generally, to overspread, or cover all over, in whatever manner, according to the different subject, the overspreading or covering be effected; whether by pouring forth a substance in fusion, or by spreading a cloth over or before, or by hammering on metalline plates. It is on account of this metalline case, that we find a founder employed to make a graven image, *Judges xvii. 3.*; and that we read in *Isaiah*, xl. 19. of a workman *that melteth a graven image*; and in another place (cap. xlv.) we find the question, *who hath molten a graven image?* In these two passages the words should be *overlayeth*, and *overlaid.*" Bp. HORSLEY's *Hosea*, p. 134.

No. 855. — xii. 1. *And oil is carried into Egypt.*] Oil is now presented in the east to be burnt in honour of the dead, whom they reverence with a religious kind of homage. It is most natural to suppose that the prophet Hosea refers to a similar practice in the times of antiquity, when he upbraids the Israelites with carrying oil into Egypt. The Algerines, according to PITTS, (*Account*, p. 17.) when they are in the Streight's Mouth, make a gathering of small wax candles, which they usually carry with them, and bind them in a bundle; and then, together with a pot of oil, throw them overboard, as a present to the marrabot or saint, who lies entombed there on the Barbary shore near the sea. HARMER, vol. iv. p. 305.

It was usual to trade into Egypt with the oil of Greece and Judea. This was the only produce of Attica, which from its abundance Solon allowed to be exported. PLUTARCH, *Vit. Solon.*

No. 856. — xiv. 5. *I will be as the dew unto Israel.*] The earth while it supplies the various plants which grow upon it, is supplied for that purpose very much by the dew, which

is full of oleaginous particles. "The dew seems to be the richest present the atmosphere gives to the earth; having, when putrified in a vessel, a black sediment like mud at the bottom: this seems to cause the darkish colour to the upper part of the ground; and the sulphur which is found in the dew may be the chief ingredient of the cement of the earth, sulphur being very glutinous, as nitre is dissolvent. Dew has both these." TULL's *Husbandry*, c. 6. A lively comment this upon the promise in this passage, *I will be as the dew unto Israel.*

No. 857. — xiv. 6. *And his smell as Lebanon.*] Not only both the great and small cedars of Lebanon have a fragrant smell, but MAUNDRELL (*Journey*, May 9.) found the great rupture in that mountain, which "runs at least seven hours travel directly up into it, and is on both sides exceedingly steep and high, clothed with fragrant greens from top to bottom, and every where refreshed with fountains, falling down from the rocks in pleasant cascades, the ingenious work of nature. These streams all uniting at the bottom, make a full and rapid torrent, whose agreeable murmuring is heard all over the place, and adds no small pleasure to it."

No. 858. — JOEL, i. v.

Howl all ye drinkers of wine, because of the new wine, for it is cut off from your mouth.

THAT old wine was most esteemed in the East is clear from the words of our Lord. *No man also having drank old wine, straightway desireth new, for he saith the old is better. Luke v. 39.* By a false translation in these words of Joel, *new* is put instead of *sweet* wine. Wine of this sort, as appears from the ancient eastern translators of the Septuagint, was chiefly esteemed formerly; for that which our version renders *royal wine in abundance, according to the state of the king, Esth. i. 7.* they translate much and *sweet* wine, such as the king himself drank. A remark that RUSSELL makes on the white wines of Aleppo may help to explain this. They are palatable but thin and poor, and seldom keep sound above a year. *Hist. of Aleppo*, p. 19. Such, however, as were capable of being kept till they were old, and which those that loved drinking desired, were those of the *sweet* sort, and, consequently, proper subjects for the threatening of the prophet. But what completes and finishes the illustration of this passage is a curious observation of Dr. SHAW (*Trav.* p. 146.) concerning the wine of Algiers. “The wine of Algiers, before the locusts destroyed the vineyards, in the years 1723 and 1724, was not inferior to the best hermitage, either in briskness of taste or flavour, but since that time it is much degenerated, having not hitherto 1732) recovered its usual qualities.” It is a desolation of their vineyards by locusts that Joel threatens, which, it seems, injures their produce for many years, and, consequently, nothing was more natural than to call the drunkards of Israel to mourn on that occasion. Mr. FORBES, in his *Oriental Memoirs*, gives the following lively illustration of this subject. “Many of these insects, (locusts) when separately viewed, are extremely curious and very pleasing; but consi-

dered collectively, as destroyers of a country, they appear in an awful light. Desolation and famine mark their progress; all the expectations of the husbandman vanish; his fields, which the rising sun beheld covered with luxuriance, are, before evening, a desert: the produce of his garden and orchards is equally destroyed; for where these destructive swarms alight, not a leaf is left upon the trees, a blade of grass in the pasture, nor an ear of corn in the field: all wears the marks of dreadful devastation; to be renewed no more until the next rainy season. The locusts not only cause a famine, by destroying the produce of the country, but in districts near the sea, where they had been drowned, they have occasioned a pestilence, from the putrid effluvia of immense numbers blown upon the coast, or thrown up by the tides.

“It is not a few fields, or only two or three villages, that are ruined by these voracious creatures; the face of the country is covered with them for many miles; yet in India they are not near so pernicious as in Arabia, and many parts of Africa, where they prove a scourge of the severest kind. Soon after my arrival at Baroche I saw a flight of locusts extending above a mile in length, and half as much in breadth; they appeared, as the sun was in the meridian, like a black cloud at a distance; as they approached from the east, the density of the host obscured the solar rays, cast an awful gloom, like that of an eclipse, over the garden, and caused a noise like the rushing of a torrent. They were near an hour in passing over our little territory. I need not say with what an anxious eye we marked their progress, fearful lest the delicacies of our garden should allure them to a repast. We picked up a few stragglers, but the main body took a western direction, and without settling in the country, most probably perished in the gulph of Cambay. A few months afterwards a much larger army alighted on the opposite side of the Nerbudda, destroyed every vegetable production throughout the Occlaseer pergunna, and gave the whole country the appearance of having been burnt.”

“When those animals (locusts) arrive in swarms, the whole vegetable produce disappears. Nothing escapes them, from the leaves of the forest to the herbs of the plain.

Fields, vineyards, gardens, pasture, every thing is laid waste." Dr. CLARK's *Travels*, vol. i. p. 447. *Transactions of the Literary Society at Bombay*, vol. i. p. 296.

See *Acts* ii. 13., which probably is to be understood of sweet wine also. HARMER, vol. i. p. 386.

No. 859. — i. 17. *Garners.*] Dr. SHAW informs us, (*Trav.* p. 139.) that "in Barbary, after the grain is winnowed, they lodge it in *mattamores*, or *subterraneous magazines*, two or three hundred of which are sometimes together, the smallest holding four hundred bushels." And Dr. RUSSELL says, (*Hist. of Aleppo*, p. 18.) that "about Aleppo in Syria their granaries are even at this day subterraneous grottos, the entry to which is by a small hole or opening like a well, often in the highway; and as they are commonly left open when empty, they make it not a little dangerous riding near the villages in the night."

[“The winnowed and clean corn is kept in *mattamores*, or cellars in the earth, in which a quantity of straw has been previously laid. When the mouth of them are well covered, or so closed as to prevent the rain from penetrating, the corn may be kept in them any length of time that may be required, and no one dares to open another's *mattamore*.” Host's *Account of Morocco and Fez*, p. 129. In the capital of Morocco there are, however, corn-houses built of stone, which Host, page 76, describes, and has represented in plate 6. One is so arranged that the camels can enter it with the sacks of corn on their backs, from which the corn is shot into the warehouse through holes, thereby preventing the necessity of the king's having it opened every time, and giving an opportunity either of seeing how much provision there is, or of stealing any. ROSENMÜLLER.]

No. 860. — i. 19. *The flame hath burnt all the trees of the field.*] There are doubtless different methods for felling timber, practised by various nations. In more rude and uncivilized times, and even still among people of that description we may expect to find the most simple, and, perhaps, as they may appear to us, inconvenient contrivances adopted. Prior to the invention of suitable implements, such means as would any way effect this purpose would certainly be resorted to. We must not be surprised,

then, to find that formerly, and in the present day, trees were felled by the operation of fire. Thus NIEBUHR says, "we cannot help condemning the unskilful expedient which these highlanders employ for felling trees: they set fire to the root, and keep it burning till the tree falls of itself." *Travels*, vol. i. p. 300. Mr. Bruce mentions whole forests, whose underwood and vegetation is thus consumed. Possibly this custom may be alluded to in *Zech.* xii. 6. *I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the people round about.* Such fires may be kindled either from design or accident. In such instances, as obtaining the timber is the object, these fires are purposely lighted, and would be so managed as to do as little damage as possible, though some injury must certainly result from this method of felling trees. Strange as it may seem, we learn from TURNER'S *Embassy to Tibet*, (p. 13.) that there "the only method of felling timber in practice, I was informed, is by fire. In the trees marked out for this purpose, vegetation is destroyed by burning their trunks half through; being left in that state to dry, in the ensuing year the fire is again applied, and they are burnt till they fall." An allusion to something of this kind the prophet Joel certainly has in these words. Perhaps it may be rather to a general undesigned devastation by fire, than to any contrivance for procuring the timber.

No. 861. — iii. 3. *And sold a girl for wine that they might drink.*] Considered as slaves are in the East, they are sometimes purchased at a very low price. Joel complains of the contemptuous cheapness in which the Israelites were held by those who made them captives. *They have cast lots for my people, and have given a boy for an harlot, and sold a girl for wine, that they might drink.* On this passage Chardin remarks, that "the Tartars, Turks, and Cosaques, sell the children sometimes as cheap, which they take. Not only has this been done in Asia, where examples of it are frequent; our Europe has seen such desolations. When the Tartars came into Poland they carried off all they were able. I went thither some years after. Many persons of the court assured me that the Tartars, perceiving

that they would no more redeem those that they had carried off, sold them for a crown, and that they had purchased them for that sum. In Mingrelia they sell them for provisions, and for wine." HARMER, vol. ii. p. 374.

Besides vast multitudes that were butchered by the Moors and the Arabs, a great number were made captives, mostly by the Turks and citizens of Algiers; and some of them, in order to turn this misfortune into a most bitter taunting and contemptuous jest, parted with their new-made slaves for an onion a piece. "Often have I heard," says he, "Turks and Africans upbraiding Europeans with this disaster, saying scornfully, to such as have seemed to hold their heads somewhat loftily, What! have you forgot the time, when a Christian, at Algiers, was scarce worth an onion?" MORGAN'S *History of Algiers*, p. 305.

"In Malayalcet, in the south of Malabar, the usual price of a young man and his wife is from six to seven pounds; if they have two young children, it increases their value to nine or ten pounds: and with four or five children, two of whom are beginning to work, the family will produce altogether from fourteen to fifteen pounds: this was at Palughat: at Manapuram, in its vicinity, children sell from eight to twenty-one shillings a head, according to their growth. This appears a small sum for the purchase of a slave; but they are as cheap in many other parts of the world." FORBES'S *Oriental Memoirs*, vol. iii. p. 170.

No. 862. — AMOS, ii. 1.

He burnt the bones of the king of Edom into lime.

TO plaster the walls of his house with it, as the Chaldee paraphrase explains the text, which was a cruel insulting over the dead. A piece of barbarity resembling this is told by Sir PAUL RYCAUT, (*Present State of the Greek Church*, ch. ii.) that the wall of the city of *Philadelphia* was made of the bones of the besieged, by the prince who took it by storm.

No. 863. — ii. 6. *They sold the righteous for silver, and the poor for a pair of shoes.*] MAILLET, (*Lett.* x. p. 86. amongst other articles which are carried before a bride on the day of marriage, mentions wooden sandals; these in the East are called cobcal. They are not of much value, though sometimes they are ornamented. What RAUWOLFF says, in connection with the above circumstance, greatly illustrates this passage of Amos. “The Turkish officers, and also their wives, go very richly clothed with rich flowered silks, artificially made, and mixed of several colours. But these clothes are commonly given them by those that have causes depending before them, (for they do not love to part with their own money,) to promote their cause, and to be favourable to them.” See also *Amos* viii. 6. HARMER, vol. ii. p. 21.

No. 864. — iii. 8. *The lion hath roared, who will not fear?*] “The strength of the lion is so prodigious, that a single stroke of his paw is sufficient to break the back of a horse; and one sweep with his tail will throw a strong man to the ground.” Kolben says, that when he comes up to his prey, he always knocks it down dead, and seldom bites it till the mortal blow has been given. This blow he generally accompanies with a terrible roar.

“The roaring of a lion when in quest of prey, resembles the sound of distant thunder; and, being re-

echoed by the rocks and mountains, appals the whole race of animals, and puts them to a sudden flight: but he frequently varies his voice into a hideous scream or yell." BINGLEY'S *Animal Biography*, vol. i. p. 253. 267. The lion never flies, but retires slowly. See *Iliad*, *g.* 108.

[“ When the lion is pinched with hunger, he quits his den abruptly and in a rage, lets his thundering voice be heard in the woods, and petrifies every living creature with fear; no animal thinks himself safe in his den; they all fly in disorder, oftentimes without knowing how they shall escape their general enemy, whose prey they are. I here transmit an observation which I had an opportunity of making, and which must give a strong proof of the despotism of the lion in the Numidian woods. When night has covered the earth with darkness, the still silence which it brings with it is broken in upon by the howling of the divers wild animals; the *jackalls*, in particular, howl in numerous troops; wolves howl at a distance; it is oftentimes nothing but a confused cry, in which no single voice can be heard; but the howl of the king of animals is no sooner heard, than the rest immediately cease to be heard. The voice of the lion, however, is only heard in immense deserts, and imposes silence upon all the other inhabitants of the woods. Being panic-struck, they are afraid lest they should betray themselves by their cry, and bring an enemy upon themselves whom they would not run the risk of meeting, although his cry is a decisive signal for combat to all animals.” POIRET'S *Travels in Numidia*, part i. p. 220. ROSENMÜLLER.]

No. 865.—iii. 12. *The corner.*] Sitting in the corner is a stately attitude, and is expressive of superiority. RUSSELL says, “ The divans at Aleppo are formed in the following manner. Across the upper end, and along the sides of the room, is fixed a wooden platform, four feet broad and six inches high; upon this are laid cotton mattresses exactly of the same breadth, and over these a cover of broad cloth, trimmed with gold lace and fringes, hanging over to the ground. A number of large oblong cushions stuffed hard with cotton, and faced with flowered velvet, are then ranged in the platform close to the wall. The two upper

corners of the divan are furnished also with softer cushions, half the size of the others, which are laid upon a square fine mattrass, spread over these of cloth, both being faced with brocade. The corners, in this manner distinguished, are held to be the places of honor, and a great man never offers to resign them to persons of inferior rank." Mr. *Antes*, among other observations made on the manners and customs of the Egyptians, from 1770 to 1782, says, on his being carried before one of the beys of Egypt, in about half an hour the bey arrived, with all his men, and lighted flambeaus before him; he alighted, and went up stairs into a room, *sat down in a corner*, and all his people placed themselves in a circle round him.

"I immediately arose and followed him into a very neat small room, attended by Colonel Close, the dewan of the state, the sub-dewan, and the minister for British affairs. His highness seated himself on a small Turkey carpet in the corner of the room. He placed me next him on his left, and the rest formed a part of a circle in face of him." Lord VALENTIA'S *Voyages and Travels*, vol. ii. p. 110.

"The place of honor is in the corner of the room, at the end opposite the entrance; the master sits there, facing the entrance, and with his side to the garden or court-yard. A row of servants is drawn up immediately below him in the court, and, from the usual height of the hall above the ground, their heads are not high enough to admit of their seeing the company inside. If the owner of the house is visited by a superior, he advances to meet him; but only rises in his place to meet an equal: to an inferior, he merely rises on his knees. It is a mark of great attention in the master to place a guest in his own seat, and the nearer to him, the more honourable the post." ELPHINSTONE'S *Account of the Kingdom of Caubul*, p. 272. LIGHT'S *Travels in Egypt*, p. 131.

BROCQUIERE'S *Travels in Palestine*, in 1432. p. 186. MORIER'S *Journey through Persia*, p. 39. TURNER'S *Tour in the Levant*, vol. i. p. 223. HOBHOUSE'S *Journey through Albania*, p. 450. WITTMAN'S *Travels in Turkey*, p. 7.

No. 866. — iii. 12. *A piece of an ear.*] It seems odd to mention this as what a shepherd rescues from a lion, but

RUSSELL (*Hist. of Aleppo*, p. 53.) informs us, that about that city they have one species of goat whose ears are considerable things, being often a foot long, and broad in proportion.

No. 867. — iii. 15. *I will smite the winter house with the summer house.*] There is a distinction made in the prophets between winter and summer houses. The account SHAW gives (*Trav.* p. 34.) of the country seats about Algiers, may explain this affair. “The hills and valleys round about Algiers are all over beautified with gardens and country seats, whither the inhabitants of better fashion retire during the heats of the summer. They are little white houses, shaded with a variety of fruit-trees and evergreens. The gardens are all of them well stocked with melons, fruit, and pot-herbs of all kinds: and (what is chiefly regarded in these hot climates) each of them enjoys a great command of water.” These summer houses are built in the open country, and are small, though belonging to people of fashion, and as such explain, in the most ample manner, the words of Amos, *I will smite the winter house, the palaces of the great in the fortified towns, with the summer house*, the small houses of pleasure used in the summer to which any enemy can have access; *and the houses of ivory shall perish*, those remarkable for their magnificence; *and the great houses shall have an end, saith the Lord*, those which are distinguished by their amplitude as well as richness, built as they are in the strongest places, yet shall all perish like their country seats. *Jer.* xxxvi. 22. HARMER, vol. i. p. 225.

868. — iv. 10. *The pestilence after the manner of Egypt.*] Abp. NEWCOME says, that this means the unwholesome effluvia on the subsiding of the Nile, which causes some peculiarly malignant diseases in this country. MAILLET (*Lett.* i. p. 14.) says, that “the air is bad in those parts, where, when the inundations of the Nile have been very great, this river, in retiring to its channel, leaves marshy places, which infect the country round about. The dew is also very dangerous in Egypt.”

But the prophet may perhaps here refer to the breaking out of a pestilential disorder in an army of Israel in the

wilderness, in the southern road to Egypt, when harassed by the Arabs of the desert, and which must have been a severe scourge to them.

That large bodies of people are sometimes attacked in this desert with mortal diseases, and which kill very suddenly, we learn from MAILLET. “ During the summer, a fresh north wind blows in this climate all day long, which very much assuages the heat. But if this north wind happen to fail, and instead of that it blows to the south, which however but rarely happens, then the whole caravan becomes so sickly and exhausted, that there die very commonly three or four hundred persons in a day. They have sometimes been known to amount to fifteen hundred, of whom the greatest part have been stifled at once by this burning air, and the dust this dreadful wind brings along with it in such quantities.” P. 232.

In a time of such mortality, when the dead and the sick were so numerous, those that were well were held in perpetual employment by continual alarms from the Arabs, instead of applying themselves to the burying their dead; when the sword might cut off as many as this corrupting wind: the stench of the camp of *Israel* must have been exceeding great.

No. 869. — v. 19. *As if he leaned his hand on the wall, and a serpent bit him.*] Serpents sometimes concealed themselves in the holes and chinks of the walls of the eastern houses. This is confirmed by a remarkable story related by *D'Herbelot*: — *Amadeddulat*, who reigned in Persia in the tenth century, found himself reduced to great difficulties, arising from want of attention to his treasury. Walking one day in one of the rooms of his palace, which had been before that time the residence of Jacout, his antagonist, he perceived a serpent, which put its head out of a chink of the wall; he immediately ordered that the place should be searched and the serpent killed. In opening the wall there, they found a secret place, in which they could not discover the serpent, but a treasure which was lodged in several coffers, in which Jacout had deposited his most precious effects. *HARMER*, vol. iii. p. 91.

“ Numerous snakes are found in Bengal in old unplas-

tered walls built of brick and lime, and also in houses so built, and also in those built only of lime and straw mixed together, and it often happens that men die of bites from snakes hanging on the walls." WARD'S *History of the Hindoos*.

No. 870. — v. 26. *Ye have borne the tabernacle of your Moloch.*] It is thought with great probability, that Moloch, and those other pagan deities, which the Israelites carried with them in the desert, were borne in niches upon men's shoulders, or drawn about on covered carriages, as we know the heathens carried their idols in procession, or in public marches. There are some who believe that those silver temples of the goddess *Diana*, which were made and sold at *Ephesus*, were also these niches, or portable temples, for the devotion of pilgrims.

The custom of carrying the images of the gods under tents and in covered litters came originally from the *Egyptians*. *Herodotus* speaks of a feast of *Isis*, wherein her statue was carried upon a chariot with four wheels, drawn by her priests. The same author, speaking of one of their deities, says they carried it from one temple to another, inclosed in a little chapel made of gilt wood. *Clemens of Alexandria* speaks of an Egyptian procession, wherein they carried two dogs of gold, an hawk, and an *ibis*. The same father quotes the words of *Menander*, who rallied those vagrant divinities that could not continue in one place. *Macrobius* says, that the Egyptian priests carried the statue of *Jupiter* of *Heliopolis* upon their shoulders, as the gods of the Romans were carried in the pomp of the games of the circus. *Philo* of *Biblos* relates, that they used to carry *Agrotes*, a Phœnician deity, in a covered niche upon a car drawn by beasts. EUSEB. *Præp.* lib. i.

The Egyptian priests placed *Jupiter Ammon* upon a little boat, from whence hung plates of silver, by the motion of which they formed a judgment of the will of the deity, and from whence they made their responses to such as consulted them. The Egyptians and Carthaginians, as *Servius* reports, had little images, which were carried upon chariots, and gave oracles by the motion they communicated to these carriages. The Gauls, as we are told by *Sulpicius Severus*,

carried their gods abroad into the fields, covered with a white veil. *Tacitus* speaks of an unknown goddess, who resided in an island of the ocean. They keep for her a covered chariot, which none dares approach but her priest: and when he says that the goddess is entered therein, two heifers are harnessed to it who draw the chariot where they think fit, and then bring it back into her grove. They wash the chariot, and the veils that cover it, and then they drown the slaves that were employed in the service.

Diodorus Siculus speaks of two small temples of gold. There was one at *Lacedæmon*, which was all of brass, and therefore was called *chalcotoichos*, or the house of brass. *VICTOR*, in his description of *Rome*, gives instances of some of the same metal in that city; but I should rather think that the little temples of *Diana* of Ephesus, which were made and sold by *Demetrius* the silversmith, were either models of the temple of their goddess, or niches wherein the goddess herself was represented. *CALMET's Dictionary of the Bible*, art. *Niches*.

“On my return from *Gaukarna* in the north part of *Canara*, I met with an itinerant image in a palanquin, attended by a priest and many *vairagis*. He had in his retinue tents, flags, Thibet-tails, and all other insignia of honor. He was on an expedition to collect the money that individuals in distress had vowed to his master, the idol at *Tripathi*; and from his style of travelling seemed to have been successful. Many such collectors are constantly travelling about the peninsula. Out of the contributions the priest defrays all the expenses of the party, and pays the balance into the treasury at *Tripathi*, which is one of the richest that the *Hindoos* now possess. — Had the image been that of one of the great gods, it would have been carried in a rath, or chariot.” *BUCHANAN*, in *Pinkerton's Coll.* vol. viii. p. 756. 766. See also *CLARKE's Travels* vol. iii. p. 478. *BRYANT's Ancient Mythology*, vol. i. p. 311. and *Pocock's Travels in Egypt*, vol. i. plate 42.

No. 871. — vi. 4. *And eat the lambs out of the flock.*] *Chardin* observes that lambs are in many places of the Scripture spoken of as great delicacies. These and the kids must be eaten of, to form a conception of the moisture,

taste, delicacy, and fat of this animal. As the eastern people are no friends of game, fish, or fowls, their most delicious food is the lamb and the kid; hence they were used for presents, *Judges* xv. 1. 1 *Sam.* xvi. 20. hence also the energy of that expression, *marrow and fatness*, *Psalms* lxiii. 5. *Luke* xv. 29. HARMER, vol. i. p. 322.

No. 872. — vi. 10. *Then shall he say, hold thy tongue, for we may not make mention of the name of the Lord.*] One of the ceremonies attending the funerals of the Jews was that of conducting the corpse to the grave with singing. For this purpose mourning-women were retained in the East. On these occasions, *Maillet* says, “the lower class of people are wont to call in certain women who play on the tabor, and whose business it is to sing mournful airs to the sound of this instrument, which they accompany with a thousand distortions of their limbs, as frightful as those of people possessed by the devil. These women attend the corpse to the grave, intermixed with the female relations and friends of the deceased, who commonly have their hair in the utmost disorder, like the frantic bacchanalian women of the ancient heathens, their heads covered with dust, their faces daubed with indigo, or at least rubbed with mud, and howling like mad people.” It was also customary to accompany the body to its last home, with *devout singing of men*. RUSSELL says, (*Hist. of Aleppo*, p. 116.) “when the corpse is carried out, a number of sheiks, with their tattered banners, walk first; next come the male friends, and after them the corpse, carried with the head foremost, upon men’s shoulders. The bearers are relieved very often, for every passenger thinks it meritorious to lend some little help on such solemn occasions. The nearest male relations immediately follow, and the women close the procession with dreadful shrieks, while the men all the way are *singing prayers* out of the Koran.” Dean ADDISON particularly mentions that he found this custom practised by the Jews of Barbary, and that they commonly made use of the forty-ninth *Psalms* for this purpose. *Present State of the Jews*, p. 218.

At Shendy, Mr. *Burckhardt* observed a custom which marks most strongly the inveteracy of Oriental habits. On

the death of a Djaaly chief, he says, "I saw the female relations of the deceased walking through all the principal streets, uttering the most lamentable howlings. Their bodies were half naked, and the little clothing they had on was in rags: while the head, face, and breasts, being almost intirely covered with ashes, they had altogether a most ghastly appearance." *Travels in Nubia*, p. 346. BELZONI'S *Researches in Egypt*, p. 431.

Mr. HARMER, (vol. iii. p. 411.) conceives that this latter custom of men reciting portions of Scripture gives us the true meaning of the prohibition in these words of *Amos*, *we may not make mention of the name of the Lord*: it is to be understood of the more sedate singing of parcels of holy writ, according to the modern practice of these countries: and certainly this is confirmed from chap. viii. ver. 3. of the same prophet, where he speaks of many dead bodies in every place, and says, *they shall cast them forth with silence*.

Scaliger thinks that the custom of funeral songs passed from the ancient Hebrews to the heathens. *Herodotus* speaks of those of the Egyptians, and *Homer* has preserved to us the elegy, which *Achilles* made in honor of *Patroclus*, and that of *Hecuba* and *Andromache* upon *Hector*. HARWOOD, *Int. to N. T.* ii. 134. SHAW'S *Trav.* p. 305. We find the flute employed by the Greeks and Romans at their funeral solemnities. *ÆSCHYLI Septem Contra Thebas*, ver. 1030. EURIPIDES *Phœnissæ*, v. 1521. edit. Gr. Burton. Oxon. 1758. DION CASSIUS, lib. lvi. p. 830. REIMAR, lib. lxxiv. p. 1245. EUSEBII. *Eccl. Hist.* p. 449. *Cantab.* 1720.

Tibia funeribus convenit ista meis.

Trist. v. i. 48.

Cantabat fanis, cantabat tibia ludis.

Cantabat mæstis tibia funeribus.

Fast. lib. vi. 657.

No. 873. — vi. 11. *He will smite the great house with breaches and the little house with clefts.*] *Chardin*, speaking concerning the rains, says, "they are the rains, which cause the walls to fall, which are built of clay, the mortar plastering dissolving. This plastering hinders the water from penetrating the bricks; but when the plastering has

been soaked with wet, the wind cracks it, and occasions the rain in some succeeding showers to get between and dissolve every thing." This account illustrates the words of the prophet in a very happy manner, as the houses were mostly built of these fragile materials. *Ezek.* xiii. 11. HARMER, vol. i. p. 178.

No. 874. — vii. 14. *Sycamore fruit.*] The sycamore fruit which grows sticking to the trunk of the tree, does not ripen till it is rubbed with iron combs, after which it ripens in four days. *Jerome* says, that without this management the figs are excessively bitter. HASSELUQUIST, (*Travels*, p. 261.) describing the *ficus sycomorus*, or scripture sycamore, says, "it buds the latter end of March, and the fruit ripens in the beginning of June; it is wounded or cut by the inhabitants (of Lower Egypt) at the time it buds, for without this precaution they say it will not bear fruit."

Pococke gives the following account of it. "The dumez (of Egypt) is called by the Europeans Pharaoh's fig; it is the sycamore of the ancients, and is properly a *ficus fatuus* (wild fig). The fig is small, but like the common figs. At the end of it a sort of water gathers together; and unless it be cut, and the water let out, it will not ripen. This they sometimes do, covering the bough with a net to keep off the birds: and the fruit is not bad, though it is not esteemed. It is a large spreading tree, with a round leaf, and has this particular quality, that short branches without leaves come out of the great limbs all about the wood; and these bear the fruit. It was of the timber of these trees that the ancient Egyptians made their coffins for their embalmed bodies, and the wood remains sound to this day." *Travels*, vol. i. p. 205.

"A sycamore tree is of the height of an elm; and bears its fruit very different from every other tree. It has small twigs like bunches of grapes, which grow out of the trunk, at the end of which the fruit grows. They grow almost the same as grapes. The tree is always green, and bears fruit many times a year, at uncertain times, for I have seen sycamore trees bear fruit twice within two months.

The fruit has the shape and smell of a common fig, but the taste is not so fine. The colour is almost that of yellow oker with flesh-coloured stripes. The inside is like the common figs, only that it is blackish with yellow spots. This tree is very common in Egypt, and the fruit is eat by most of the common people. Poor people are much rejoiced if they get for their meals a piece of bread, some *Mulberry-figs*, and a pitcher of water." NORDEN'S *Travels through Egypt and Nubia*, part i. p. 85. This shews the propriety of rendering *Psalm lxxviii. 47. He destroyed their sycamore trees with frost.*

No. 875. — viii. 9. *I will cause the sun to go down at noon, and I will darken the earth in the clear day.*] One of the Asiatic poets, describing a calamitous and miserable day, says *it was a time in which the sun rose in the west.* Amos threatened that God would make the sun go down at noon, and would darken the earth in a clear day. Mr. HARMER observes, (vol. ii. p. 186.) that though these expressions are different, they are of the same import, and serve to illustrate one another. They both signify how extremely short this time of prosperity would be, and how unexpectedly it would terminate. Mr. LOWTH (*Commentary on the Prophets*) says that the prophet alluded to *eclipses of the sun*, for he says that Archbishop Usher hath observed in his annals, that about eleven years after the time that *Amos* prophecied there were two great eclipses of the sun, and it is well known in what an ominous light the ancients regarded them.

Eclipses, among the ancients, before their cause was known, were considered as signs of the times, and indications of divine displeasure. *Luke xxi. 25. Jer. x. 2.* The battle between the Medes and Lydians was put an end to by a solar eclipse. B. C. 603. And on the outsetting of Xerxes from Sardis, on the expedition against Greece, HERODOTUS, (b. vii. 37.) relates that "the sun quitting his place in the heavens, disappeared: and though the sky was free from clouds, and perfectly serene, instead of day it became night. Xerxes observing this with surprise, and no small anxiety, enquired of the Magi what might be the meaning of the prodigy; they answered, that the gods by

this message, plainly foretold the destruction of the Grecian states, because the sun was the protector of Greece, but the moon of the Persians." The disastrous issue of this expedition to the Persians remarkably confirmed the observation of Isaiah, (ch. xlv. v. 25.) *the Lord frustrateth the signs of the liars, and maketh the diviners mad.* LIVY, (38. 36.) also mentions an eclipse of the sun in the consulate of M. Valerius Messala, and C. Livius Solinator. U. C. 561. B. C. 188. July 17, for which the college of Decimvirs decreed a public supplication for three days.

In the uncivilized parts of the world, eclipses both of the sun and moon excite great alarm. Unacquainted with the causes of such unusual appearance, the unenlightened heathens apprehend the approach of some great calamity, and resort to means for removing their fear, of the most ridiculous nature. This seems indeed a natural consequence of the adoration which they pay to the heavenly bodies, among whom they observe on such occasions, changes for which they are not able to account.

No. 876. — ix. *It is he that buildeth his stories in the heaven.*] The chief rooms of the houses of Aleppo at this day are those above, the ground floor being chiefly made use of for their horses and servants. Perhaps the prophet referred to this circumstance, when he spoke of the heavens as God's chambers, the most noble and splendid apartments of the palace of God, where his presence is chiefly manifested, and the collection of its offices, its numerous little mean divisions of this earth. HARMER, vol. i. p. 175.

"In this country it is uncommon, except with the lower classes, to live upon the ground floor, which is, therefore, generally occupied as out buildings : the first floor being that always inhabited by the family." HOLLAND'S *Travels in Albania*, p. 158. KINNIER'S *Journey through Asia Minor*, p. 66.

No. 877. — ix. 13. *The ploughman shall overtake the reaper.*] The Arabs commit depredations of every description. They strip the trees of their fruit even in its unripe state, as well as seize on the seed and corn of the husbandman. MAILLET ascribes the alteration for the worse, that is found in the wine of a province in Egypt, to the

precipitation with which they now gather the grapes. This was done to save them from the Arabs, "who frequently make excursions into it, especially in the season in which the fruits begin to ripen. It is to save them from these depredations, that the inhabitants of the country gather them before they come to maturity." *Lett. viii. p. 296.* It is this circumstance that must explain this passage of the prophet: *Behold the day is come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweet wine, and all the hills shall melt:* that is, the days shall come when the grapes shall not be gathered, as they were before in a state of immaturity, for fear of Arabs or other destroying nations, but they shall be suffered to hang till the time of ploughing; so perfect shall be the security of these times. *HARMER, vol. i. p. 90.*

No. 878. — OBADIAH, 15.

Thy reward shall return upon thine own head.

SOME of the ancients were much given to observe omens, and were greatly influenced by them. They endeavoured, if possible, to avoid what they conceived to be thus portended. "The way to avert an omen was, either to throw a stone at the thing, or to kill it out-right, if it was an ominous animal, and so the evil portended by it might fall upon its own head. If it was an unlucky speech, to retort it upon the speaker with an εἰς κεφαλὴν σοι, *tibi in caput redeat*; i. e. let it fall upon thine own head: which, perhaps, is an expression borrowed from the Ἱεροσκοποὶ, who, when they espied any thing in the victim that seemed to portend any misfortune to themselves or their country, used to pray that it might εἰς κεφαλὴν ταύτην πρεπεῖθαι, be turned upon the victim's head. The like expressions are sometimes made use of in Holy Scripture, as in *Obad.* xv. and several other places. *Herodotus* reports, that it was an Egyptian custom, from which it is probable the Grecians derived theirs. They curse, says he, the head of the victim in this manner, that if any misfortune impended over themselves or the country of Egypt, it might be turned upon that head." POTTER'S *Archæologia Græca*, vol. i. p. 346. edit. 1795.

No. 879. — 18. *There shall not be any remaining of the house of Esau.*] They shall all be cut off by, or swallowed up among, the Jews, not so much as a torch-bearer left, one that carries the lights before an army, as the Septuagint and Arabic versions; which versions, and the custom alluded to, serve very much to illustrate the passage. It was usual with the Greeks, (ALEX. *ab Alex. Genial. Dier.* l. v. c. 3.) when armies were about to engage, that before the first ensigns stood a prophet or priest bearing branches of laurels and garlands, who was called Pyrophorus, or the torch-

bearer, because he held a lamp or torch ; and it was accounted a most criminal thing to do him any hurt, because he performed the office of an ambassador. This sort of men were priests of Mars, and sacred to him, so that those who were conquerors always spared them. Hence, when a total destruction of an army, place, or people was hyperbolically expressed, it used to be said, not so much as a torch-bearer, or fire-carrier escaped. HERODOT. *Urania*, sive l. viii. c. 6. So *Philo* the Jew, speaking of the destruction of Pharaoh and his host in the Red Sea, says there was not so much as a torch-bearer left to declare the calamity to the Egyptians. And thus here so general should be the destruction of the Edomites, that not one should be left in such an office as just described.

No. 880. — MICAH, iv. 4.

They shall sit every man under his vine, and under his fig-tree.

THIS expression most probably alludes to the delightful eastern arbours, which were partly composed of vines; and the agreeable retreat which was enjoyed under them might also be found under their fig-trees. NORDEN expressly speaks of *vine arbours* as common in the Egyptian gardens, (vol. i. p. 71.) and the *Prænestine* pavement, in Dr. Shaw, gives us the figure of an ancient one.

No. 881. — v. 8. *As a young lion among the flocks of sheep; which, if he go through, both treadeth down and teareth in pieces.*] The lion is remarkable for tearing his prey to pieces. This circumstance is particularly noted both by sacred and profane writers. Gen. xlix. 9. Deut. xxxiii. 22. Psalm xxii. 13. Hosea xiii. 8. Thus also VIRGIL:

Impastus ceu plena leo per ovilia turbans,
(Suadet enim vesana fames) manditque trahitque
Molle pecus.

Æn. ix. 339.

*The famish'd lion, thus with hunger bold,
O'erleaps the fences of the nightly fold,
And tears the peaceful flocks.*

DRYDEN.

Comp. HOMER, Il. xi. lin. 176.

BUFFON says, (*Nat. Hist.* tom. viii. p. 124.) when the lion leaps on his prey, he gives a spring of ten or fifteen feet, falls on, seizes it with his fore-paws, tears it with his claws, and afterwards devours it with his teeth.

No. 882. — vi. 7. *Shall I give my first-born for my transgression?*] This actually was the practice of the inhabitants of Florida. The ceremony was always performed in the presence of one of those princes or caciques, whom they call paraoustis. The victim must always be a male infant. The mother of it covers her face, and weeps and groans over the stone, against which the child is to be

dashed in pieces. The women who accompany her sing and dance in a circle, while another woman stands up in the middle of the ring, holding the child in her arms, and shewing it at a distance to the paraousti; who probably is esteemed a representative of the sun, or deity to which the victim is offered; after which the sacrifice is made. "The Peruvians of quality, and those too of mean sort, would sacrifice their first-born to redeem their own life, when the priest pronounced that they were mortally sick." MORE'S *Explanation of Grand Mystery*, p. 86. And as the king of Moab when in distress took his first-born son, that should have reigned in his stead, and offered him for a burnt-offering, 2 *Kings*, iii. 27. so "Hacon king of Norway offered his son in sacrifice, to obtain of Odin the victory over his enemy Harald. Aune king of Sweden devoted to Odin the blood of his nine sons, to prevail on that god to prolong his life." See MALLETT'S *Northern Antiquities*, vol. i. p. 134.

"It was a custom among the ancients in times of great calamity and danger, for the governor of the city or nation, to save the community from destruction, to lead out to slaughter a beloved child as a ransom to the revengeful deities; and they who presented him slew him mystically." EUSEBIUS *Præpar. Evang. lib. iv.* p. 93. Ed. R. Steph.

No. 883. — vii. 1. *My soul desired the first ripe fruit.*] The expression here made use of by the prophet may probably be understood by the assistance of a remark which Sir John Chardin has made upon this passage. He informs us, that the Persians and Turks are not only fond of almonds, plumbs, and melons in a mature state, but that they are remarkable for eating them before they are ripe. As soon as ever they approach to that state, they make use of them, the great dryness and temperature of the air preventing flatulencies. HARMER, vol. i. p. 455.

No. 884. — vii. 19. *Thou wilt cast all their sins into the depths of the sea.*] It is a custom with the modern Jews on new year's day to sound the horn, to invite the people to hearken with humility and attention to the judgments of God, and to thank him for his favour and support during the year which is just ended. This festival lasts

two days, and all the people in the synagogue are to pray with a loud voice and in a humbler posture than usual. In Germany the Jews send their children to the grand rabbi to receive his benediction; and when they sit down to table, the master of the house takes a bit of bread, and dips it in honey, saying, May this year be sweet and fruitful; and all the guests do the same. They seldom omit serving up a sheep's head at this entertainment, which they say is a mystical representation of the ram sacrificed instead of Isaac. The sounding of the horn is performed standing, where the law is read, the whole congregation remaining in the same posture. This is made of a ram's horn, being also a monument of Isaac's ram. It is crooked, as representing the posture of a man humbling himself. The time for blowing it is from sun-rise to sun-set. The ancient Jews upon the day of atonement discharged their sins upon a he-goat, which afterwards was sent into the desert. But the modern Jews, of Germany in particular, instead of a goat, now do it upon the fish. They go after dinner to the brink of a pond, and there shake their clothes over it with all their might. They derive this custom from the passage of the prophet Micah now above cited. AD-
DISON'S *Present State of the Jews*, p. 188.

No. 885.—NAHUM, ii. 7.

And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves.

WHEN D'ARVIEUX was in the camp of the great emir, his princess was visited by other Arab princesses. The last that came, whose visit alone he describes, was mounted, he says, on a camel, covered with a carpet, and decked with flowers; a dozen women marched in a row before her, holding the camel's halter with one hand: they sung the praises of their mistress, and songs which expressed joy, and the happiness of being in the service of such a beautiful and amiable lady. Those which went first, and were more distinct from her person, came in their turn to the head of the camel, and took hold of the halter, which place, as being the post of honor, they quitted to others when the princess had gone a few paces. The emir's wife sent her women to meet her, to whom the halter was intirely quitted, out of respect, her own women putting themselves behind the camel. In this order they marched to the tent, where they alighted. They then all sung together the beauty, birth, and good qualities of this princess. *Voy. dans la Pal.* p. 249.

This account illustrates these words of the prophet, wherein he speaks of the presenting of the queen of Nineveh, or Nineveh itself, under the figure of a queen, to her conqueror. He describes her as led by the maids, with the voice of doves, that is, with the voice of mourning; their usual songs of joy, with which they used to lead her along, as the Arab women did their princess, being turned into lamentations. *HARMER*, vol. ii. p. 110.

No. 886.—ii. 10. *The faces of them all gather blackness.*] *Mr. Harmer* considers this blackness as the effect of hunger and thirst; and *CALMET* (*Dict. art. Obscure*) refers it to a practice of bedaubing the face with soot. This proceeding, however, is not very consistent with the hurry of flight, or

the terror of distress. A better elucidation of it may perhaps be obtained from the following extracts, than from the preceding opinions. "Kumeil, the son of Ziyad, was a man of fine wit. One day Hejage made him come before him, and reproached him because in such a garden, and before such and such persons, whom he named to him, he had made a great many imprecations against him, saying, *the Lord blacken his face*, that is, *fill him with shame and confusion*, and wished that his neck was cut off, and his blood shed." OCKLEY's *Hist. of the Saracens*, vol. ii. p. 319. A more recent occurrence of this nature is recorded by Mr. ANTES in his *Observations on the Manners and Customs of the Egyptians*, p. 125. After giving an account of the manner in which he had been used during his residence in Egypt by Osman Bey, he says, "I have sometimes been asked whether it were not possible to have such a villain chastised by the hand of justice? Whoever knows any thing of the beys and mamelukes, will readily conclude, that it cannot be done, and that it would even be dangerous to attempt it. At that time Ibrahim and Murat Bey were the most powerful among the beys. Had I complained to them, and accompanied my complaint with a present of from twenty to fifty dollars (for a smaller sum would not have answered) they might perhaps have gone so far as to have banished Osman Bey from Cairo; but they would probably in a few months have recalled him, especially had they found it necessary to strengthen their party against others. Had this bey afterwards met me in the street, my head might not have been safe. Both Ibrahim and Murat Bey knew something of me; but when they heard the whole affair, they only said of Osman Bey, *God blacken his face*." White and black face are common and proverbial expressions of praise and reproach in the Turkish language. In the reign of Amurath the first, a selection was made from a great number of Christian captives, of the stoutest and most beautiful youths. The vizier received a fifth part of them. He educated them in religion and arms; and the new militia was consecrated and named by a celebrated Dervish. Standing in the front of their ranks, he stretched the sleeve of his gown over the head of

the foremost soldier, and his blessing was delivered in these words. "Let them be called Janizaries (new soldiers). May their countenance be ever bright! their hand victorious! their sword keen! may their spear always hang over the heads of their enemies! and wheresoever they go, may they return with a *white face*!" GIBBON'S *Roman Empire*, vol. ii. p. 379. This explanation of the phrase perfectly agrees with the sense of the passage referred to in this article: as also with *Joel* ii. 6. To gather blackness signifies in these extracts, as well as in the Scriptures, to suffer extreme confusion or terror. See MORIER'S *Journey through Persia*, p. 31.

No. 887. — iii. 10. *They cast lots for her honourable men.*] The custom of casting lots for the captives taken in war appears to have prevailed both with Jews and Greeks. It is mentioned by another of the prophets, besides the one now referred to. *Strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem.* *Obad.* ver. 11. With respect to the Greeks, we have an instance in TRYPHIODORUS:

*Shar'd out by lot, the female captives stand;
The spoils divided with an equal hand;
Each to his ship conveys his rightful share,
Price of their toil, and trophies of the war.*

Destruction of Troy, Merrick, ver. 938.

No. 888. — HABAKKUK, i. 8.

Their horsemen shall spread themselves.

THE account which the Baron Du TOTT has given of the manner in which an army of modern Tartars conduct themselves, greatly illustrates this passage. "These particulars," says he, "informed the *cham* (or prince) and the generals what their real position was; and it was decided that a third of the army, composed of volunteers, commanded by a sultan and several mirzas, should pass the river at midnight, *divide* into several columns, *subdivide* successively, and thus overspread New Servia, burn the villages, corn, and fodder, and carry off the inhabitants of the country. The rest of the army, in order to follow the plan concerted, marched till it came to the beaten track in the snow made by the detachment. This we followed till we arrived at the place where it divided into *seven branches*, to the left of which we constantly kept, observing never to mingle, or confuse ourselves with any of the *subdivisions*, which we successively found, and some of which were only small paths, traced by one or two horsemen, &c. Flocks were found frozen to death, on the plain; and *twenty columns* of smoke, already rising in the horizon, completed the horrors of the scene, and announced the fires which had laid waste New Servia." *Memoirs*, part ii. p. 170—175. The difficulties which have attended the explanation of these words are thus happily removed, and the propriety of the expression fully established. HARMER, vol. iv. p. 230. CÆSAR, (*De Bell. Gall.* lib. v. cap. 15.) uses a similar expression. *Quum equitatus noster liberius vastandi prædandique causa, se in agros effunderet.*

No. 889. — i. 8. *Their horses also are swifter than the leopards.*] Leopards tamed and taught to hunt are, it is said, made use of in the East for that purpose, and seize the prey with surprising agility. LE BRUYN tells us

(tom. ii. p. 154.) that he had often seen the bashaw of Gaza go to hunt jackalls, of which there are great numbers in that country, and which he took by means of a leopard trained to it from its youth. The hunter keeps it before him upon his horse, and when he meets with a jackall, the leopard leaps down and creeps along till he thinks himself within reach of the beast, when he leaps upon it, throwing himself seventeen or eighteen feet at a time.

“ They have a peculiar method of hunting antelopes in different parts of the kingdom of Guzuret with leopards, which are trained up for the purpose. The hunters are on horseback; the leopard, hoodwinked, is put into a covered hunting cart, which is drawn by oxen; the keeper is likewise in the cart unseen, with the reins leading through lattice doors; they go on slowly, the huntsmen keeping at a good distance behind. As antelopes are plenty in this country, it is not long before they see some; they are generally discovered in pairs, and sometimes in herds. As soon as the person in the cart discovers them, he puts out a small red flag on the hinder part of the cart, as a signal to the huntsman, and keeps advancing. The antelopes not being afraid of the oxen or the cart, pursue their grazing: when the cart comes near, it stops: the man, taking off the leopard's blind, shews him the antelopes, which he is always eager to pursue. He is accordingly let loose, and springs out of the cart amongst them. The flag is then taken in, on which the huntsman comes galloping up, and the cart goes on a brisk pace. The leopard always singles out one, nor will he turn to the right or left to seize another, should it fall in his way. The antelope, at first, runs much faster than the leopard, but being frightened, he frequently springs up, always falling on his feet: these efforts oblige him to slacken his pace; whereas the leopard pursues uniformly, till he overtakes his prey, when he tumbles him over, and seizing him by the throat, sucks out his blood till he is weary or satiated. The keeper always carries in the cart a joint of mutton, which is thrown to the leopard after he has sucked the blood, otherwise he would not let go his hold until he had satisfied his hunger. Sometimes it happens that the keeper does not come up in time to prevent

the antelope from being mangled. Some antelopes will run three quarters of an hour, others not half the time; and it often happens, that through fright he is sooner overtaken. As soon as the leopard's hunger is satisfied, he is led tamely to the cart, into which he springs, and is as quiet as a lamb." PARSONS'S *Travels in Asia*, p. 254.

If we suppose that this way of hunting was in use in the time of the prophet Habakkuk, the image was sufficiently familiar to the common people. HARMER, vol. ii. p. 438.

—— non segnior extulit illum

Saltus, et in medias jecit super arma catervas,

Quam per summa rapit celerem venabula pardum.

LUCAN, l. 6.

No. 890. — ii. 2. *Make it plain upon tables.*] Writing tables were used in and before the time of HOMER; for he speaks (*Il.* vi.) of writing very pernicious things upon a two-leafed table. They were made of wood, consisted of two, three, or five leaves, and were covered with wax; on this impressions were easily made, continued long, and were very legible. It was a custom amongst the Romans for the public affairs of every year to be committed to writing by the *pontifex maximus*, or high priest, and published on a table. They were exposed to public view, so that the people might have an opportunity of being acquainted with them. It was also usual to hang up laws approved and recorded on tables of brass in their market-places, and in their temples, that they might be seen and read. TACITUS *Annal.* l. xi. c. 14. In like manner the Jewish prophets used to write, and expose their prophecies publickly on tables, either in their own houses, or in the temple, that every one that passed by might read them.

No. 891. — ii. 16. — *The cup of the Lord's right hand shall be turned unto thee.*] In the entertainments of the ancients, the cup was delivered towards the right hand; express mention is made of this practice by HOMER:

From where the goblet first begins to flow,

From right to left, in order take the bow.

Odys. b. xxi.

See also the *Il.* i. 597.

This custom seems to be referred to in the words of the prophet.

No. 892.—iii. 9. *Thy bow was made quite naked.*] The oriental bows, according to *Chardin*, were usually carried in a case hung to their girdles; it was sometimes of cloth, but more commonly of leather. The expression in these words of the prophet must consequently be understood of the bow when out of the case. *HARMER*, vol. ii. p 513.

No. 893. — ZEPHANIAH, ii. 6.

*And the sea-coast shall be dwellings and cottages for shepherds,
and folds for flocks.*

ABP. NEWCOME has remarked, that many manuscripts and three editions have a single letter in one of these words more than appears in the common editions; which, instead of cherith, gives us a word which signifies *caves*; and he thus renders the words: *and the sea-coast shall be sheep-cotes: caves for shepherds, and folds for flocks.* This translation will appear perfectly correct, if it be considered, that the mountains bordering on the Syrian coast are remarkable for the number of caves in them. In the history of the crusades, it is particularly mentioned that a number of persons retired with their wives and children, their flocks and herds, into subterraneous caves, to find shelter from the enemy. *Gesta Dei per Francos*, p. 781. HARMER, vol. iii. p. 60.

No. 894. — ii. 7. *In the houses of Ashkelon shall they lie down in the evening.*] An extract from Dr. CHANDLER'S *Travels*, p. 115. furnishes a very lively comment on these words. "Our horses were disposed among the walls and rubbish (of Ephesus) with their saddles on; and a mat was spread for us on the ground. We sat here in the open air while supper was preparing; when suddenly fires began to blaze up among the bushes, and we saw the villagers collected about them in savage groups, or passing to and fro, with lighted brands for torches. The flames, with the stars and a pale moon, afforded us a dim prospect of ruin and desolation. A shrill owl, called cucuvaia from its note, with a night-hawk, flitted near us; and a jackall cried mournfully, as if forsaken by its companions on the mountain."

No. 895. — ii. 14. *Flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the*

bittern shall lodge in the upper lintels thereof.] Knobs or chapiters, marg. CHARDIN (tom. iii. p. 108.) describing the magnificent pillars that he found at Persepolis, tells us, that the storks (birds respected by the Persians) make their nests on the top of these columns with great boldness, and are in no danger of being dispossessed.

“At present the village (Bournabat) is chiefly composed of very elegant country houses, built in the European fashion, belonging to the merchants of Smyrna. It contains one open space, surrounded by a few neat shops, and shaded by several large and aged cedar trees, whose branches are hung with stork's nests. These birds had arrived from their winter quarters nearly at the time when we passed into Asia. They were stalking about on the flat roofs of the houses, and even in the streets of Bournabat, perfectly unmolested. Such, indeed, is the attachment of the storks to the habitation of man, that I do not recollect to have ever seen their nests in any tree at a distance from some human dwelling; and they build even in the tops of Mosques and inhabited houses. The traveller, in his walks amidst the ruins of ancient cities, is often awakened from his reverie by the loud chatterings of one of these domestic birds, perched on the fragment of a column, or on the shed of the solitary shepherd.” HOBHOUSE'S *Journey through Albania*, p. 640.

No 896. — ZECHARIAH, i. 8.

A red horse.

THE word here translated red signifies blood-red, not any kind of bright bay, or other colour usual amongst horses. But the custom of painting or dying animals for riding, whether asses or horses, explains the nature of this description. TAVERNIER, (*Trav.* p. 111.) speaking of a city which he visited, says, "Five hundred paces from the gate of the city we met a young man of a good family, for he was attended by two servants, and rode upon an ass, the hinder part of which was painted red." And *Mungo Park* informs us, that the Moorish sovereign Ali always rode upon a milk-white horse, with its tail dyed red. See also *Zech.* vi. 2. *Rev.* vi. 4. *Fragments Supp. to Calmet*, No. 478. EWALDI *Emblemata Sacra.* vol. iii. p. 166.

No. 897. — iii. 3. *Now Joshua was clothed with filthy garments.*] It was usual, especially among the Romans, when a man was charged with a capital crime, and during his arraignment, to let down his hair, suffer his beard to grow long, to wear filthy ragged garments, and appear in a very dirty and sordid habit. Hence such were called *Sordidati*. When the accused person was brought into court to be tried, even his near relations, friends, and acquaintance, before the court voted, appeared with dishevelled hair, and clothed with garments foul and out of fashion, weeping, crying, and deprecating punishment. ALEX. *ab Alex. Genial. Dier.* l. iii. c. 5. The guilty person sometimes appeared before the judges clothed in black, and his head covered with dust.

No. 898. — iii. 8. *I will bring forth my servant the branch.*] The oak was very early made an object of idolatrous worship, *Isaiah* i. 29. and in Greece we meet with the famous oracle of Jupiter at the oaks of Dodona. In Gaul and Britain, we find the highest religious regard paid to this

tree and its mistelto, under the direction of the druids. The mistelto is indeed a very extraordinary plant, not to be cultivated in the earth, but always growing upon some other tree, as upon the oak or apple. The druids, says PLINY, (*Nat. Hist.* lib. xvii. c. 44.) hold nothing more sacred than the mistelto, and the tree on which it is produced, provided it be the oak. They make choice of groves of oaks on their own account, nor do they perform any of their sacred rites without the leaves of those trees, so that one may suppose that they are for this reason called by a Greek etymology druids. And whatever mistelto grows on the oak, they think is sent from heaven, and is a sign of that tree having been chosen of God. This, however, is very rarely found; but when discovered is treated with great ceremony. They call it by a name which in their language signifies “the curer of all ills:” and having duly prepared their feasts and sacrifices under the tree, they bring to it two white bulls, whose horns are then for the first time tied. The priest, dressed in a white robe, ascends the tree, and with a golden pruning-hook cuts off the mistelto, which is received in a white sagum or sheet. Then they sacrifice the victims, praying that God would bless his own gift to those on whom he has bestowed it. Is it possible, says Mr. PARKHURST, (*Heb. Lex.* p. 50.) for a Christian to read this account without thinking of Him who was the desire of all nations, of the man whose name was the branch, who had indeed no father on earth, but came down from heaven, was given to heal all our ills, and, after being cut off through the divine counsel, was wrapped in fine linen, and laid in the sepulchre for our sakes? The mistelto was a sacred emblem to other nations, especially to the ancient inhabitants of Italy. The golden branch of VIRGIL, *Æn.* vi. l. 126. without which no one could return from the infernal regions, seems an allusion to the mistelto.

No. 899. — iii. 10. *In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig-tree.*] The people of the East not only enjoy themselves in forming parties of pleasure, which repose themselves under trees in warm weather, indulging themselves

in eating and drinking there; but they frequently invite passengers to partake of their repasts. Dr. CHANDLER says, (*Travels in Asia Minor*, p. 250.) “that a Greek at Philadelphia sent them a small earthen vessel full of choice wine; and that some families, who were sitting beneath some trees by a rill of water, invited them to alight, and partake of their refreshments.” To something of this kind the prophet refers in this passage. PARSONS’S *Travels in Asia*, p. 25. HARMER, vol. iii. p. 204.

No. 900. — ix. 3. *Silver as the dust, and fine gold as the mire of the streets.*] Houses are in some places built of mud on the outside, which is the occasion of great inconvenience. The editor of the *Ruins of Balbec* gives us the following account of Cara, (vol. ii. p. 32.) “This village is pleasantly seated on a rising ground. The common mud, formed into the shape of bricks, and dried in the sun, of which its houses are built, has at some distance the appearance of white stone. The short duration of such materials is not the only objection to them, for they make the streets *dusty* when there is wind, and *dirty* when there is rain.” MAUNDRELL says, that upon a violent rain at Damascus the whole city becomes, by the washing of the houses, as it were a quagmire. (P. 124.) From this representation, the image of the prophet acquires peculiar energy. HARMER, vol. i. p. 176.

No. 901. — xii. 3. *A burdensome stone.*] Jerome upon this place thinks that a burdensome stone is an expression taken from an exercise kept up in *Judea* to his time, where young men used to make trial of their strength by lifting great stones as high as they could. In such an exercise, where men undertook to lift a stone too heavy for their strength, they were in danger of its falling upon them, and bruising or crushing them to pieces. To the same purpose, *Christ* saith, *On whomsoever this stone shall fall, it will grind him to powder.* Matt. xxi. 44.

No. 902. — xiv. 20. *The bells of the horses.*] Among the heathens of the East, the Sun was called Baal or Bel, from his supposed dominion over all things; whence the word came at last to denote a lord or master in general. He was considered as the author of vibratory motion, the

source of musical sound; and such instruments as emit a sound by percussion were called bells, from *bell*, or *bel*, the name by which the sun was denoted among the druids.

For the above reason, a bell seems in very early times to have been made a sign or symbol of victory or dominion. Thus, as horses were employed in war, and are celebrated in the earliest antiquity for their strength, stately port, and undaunted courage, bells became a part of their martial furniture. This custom obtained in Greece, as is evident from *Aristophanes*, who calls the artificers that joined the bells to the furniture of the war-horses, κωδωνοφα αροπωλοι. Hence, also, to bear the bell still signifies victory or dominion over others. *PIRIE'S Works*, vol. iii. p. 202.

No. 903. — xiv. 20. *Bells of the horses.*] “The finest breed of Arabian horses is in this country, and has furnished us with those we make use of for the turf. They are here chiefly articles of luxury, used only in war, or for parade. The governor has a large stud opposite the house where I live, which affords me much pleasure, as I pay them frequent visits. They are small, but finely shaped, and extremely active. Of this I had an opportunity of judging yesterday, when the cavalry had a field day in the great square, which, from the mode of exercise, called to my mind the idea of our ancient tilts and tournaments. The horses were sumptuously caparisoned, being adorned with gold and silver trappings, bells hung round their necks, and rich housings. The riders were in handsome Turkish dresses, with white turbans, and the whole formed to me a new and pleasing spectacle.” *ROOKE'S Travels to the Coast of Arabia Felix*, p. 82. *EWALDI Emblemata Sacra*, vol. iii. p. 189.

No. 904. — xiv. 20. *In that day shall there be upon the bells of the horses “holiness unto the Lord.”*] *Chardin* informs us, that something like this is seen in several places of the East. In Persia, in Turkey, the reins are of silk, of the thickness of a finger, on which is wrought the name of God, or other inscriptions. *HARMER*, vol. i. p. 470.

Camels, mules, and horses are all occasionally decked with bells. A beautiful painting in a copy of the *Ajaeeb almakhloocat* (i. e. the wonders of the creation) represents a

caravan going through the valley of serpents in the island of Serindib (Ceylon); in which the camels, horses, &c. have bells, not only about their necks, but on their legs also. But from the account in the *Ajaeeb Almakhloocat*, it seems that these bells were used rather for the expulsion of the serpents than for ornaments to their cattle.

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No. 905. — MALACHI, i. 8.

Offer it now to thy governor.

THIS is designed as a reproof to Israel for offering such sacrifices for the service of God's altar as were imperfect; and such as, if offered to a superior, would not be accepted. Presents in general are acceptable; but circumstances in the East make a considerable difference on this head, as to the ideas which would be attached by those people to gifts, and those which are commonly entertained in this part of the world. Presents were indispensably necessary to obtain the favour of the great. Frequently indeed the royal revenue was paid in the necessary articles of subsistence; so also was that of individuals; of course such persons would be particularly careful to have what was good and perfect, and would disdain to receive what was otherwise.

Agreeable to this statement, Mr. BRUCE (*Travels*, vol. i. p. 353.) tells us, that "the present governor of Dahalac's name is Hagi Mahomet Abd-el-Cader. The revenue of this governor consists in a goat brought to him monthly by each of the twelve villages. Each vessel that puts in there pays him also a pound of coffee, and every one from Arabia, a dollar or pataka." CHARDIN observes, that "it is the custom of the East for poor people, and especially those in the country, to make presents to their lords of lambs and sheep, as an offering or tribute."

The ambassador "was apprised of the hour when he might make his obeisance to the prince, inform him of the object of his mission, and offer his presents: for it is an established custom in the East never to appear before a superior without bringing presents. His were six pieces of camlet of Cyprus, I know not how many ells of scarlet, forty sugar loaves, a peregrine falcon, two crossbows, and a dozen of bolts." *Travels of* BERTRANDON DE LA BROCC-

QUIERE in 1432, p. 185. Presents to men, like offerings to God, expiate offences. JOLLIFFE's *Letters from Palestine*, p. 142. See more in HARMER, vol. ii. p. 25.

No. 906. — iv. 2. *The sun of righteousness shall arise with healing in his wings.*] The late Mr. Robinson of Cambridge, called upon a friend just as he had received a letter from his son, who was surgeon on board a vessel then lying off Smyrna. The son mentioned to his father that every morning about sun-rise a fresh gale of air blew from the sea across the land, and from its wholesomeness and utility in clearing the infected air, this wind is always called the Doctor. "Now," says Mr. Robinson, "it strikes me, that the prophet *Malachi*, who lived in that quarter of the world, might allude to this circumstance, when he says, the sun of righteousness shall arise with *healing in his wings*. The Psalmist mentions the *wings of the wind*; and it appears to me, that this salubrious breeze, which attends the rising of the sun, may be properly enough considered as the wings of the sun, which contain such healing influences, rather than the beams of the sun, as the passage has been commonly understood."

No. 907. — iv. 3. *Ye shall tread down the wicked, for they shall be ashes under the soles of your feet.*] One sort of mortar made in the East is composed of one part of sand, two of wood-ashes, and three of lime, well mixed together, and beaten for three days and nights incessantly with wooden mallets. SHAW's *Travels*, p. 206. Chardin mentions this circumstance, and applies it to this passage of the prophet, supposing there is an allusion in these words to the making of mortar in the East, with ashes collected from their baths. HARMER, vol. i. p. 179.

END OF THE OLD TESTAMENT.

No. 908. — ST. MATTHEW, i. 18.

Espoused.

ESPOUSING or betrothing was a solemn promise of marriage made by two persons, each to the other, at such a distance of time as they agreed upon. The manner of performing this espousal was, either by a writing, or by a piece of silver given to the bride, or by cohabitation. The writing that was prepared on these occasions ran in this form: "On such a day of such a month, in such a year, A. the son of A. has said to B. the daughter of B. be thou my spouse according to the law of Moses and the Israelites, and I will give thee, for the portion of thy virginity, the sum of two hundred zuzim, as it is ordained by the law. And the said B. has consented to become his spouse upon these conditions, which the said A. has promised to perform upon the day of marriage. To this the said A. obliges himself: and for this he engages all his goods, even as far as the cloak which he wears upon his shoulder. Moreover he promises to perform all that is intended in contracts of marriage in favour of the Israelitish women. Witnesses A. B. C." The promise by a piece of silver, and without writing, was made before witnesses, when the young man said to his mistress, "Receive this piece of silver, as a pledge that you shall become my spouse." The engagement by cohabitation, according to the rabbins, was allowed by the law, *Deut.* xxiv. 1. but it had been wisely forbidden by the ancients, because of the abuses that might happen, and to prevent the inconvenience of clandestine marriages. After such espousal was made, (which was generally when the parties were young) the woman continued with her parents several months, if not some years, before she was brought home and her marriage consummated. *Judges* xiv. 8. CALMET's *Dictionary of the Bible*, art. *Marriage*.

No. 909. — ii. 2. *We have seen his star.*] That the heathens thought the rise of a new star, or the appearance of a comet, portended the birth of a great person has been proved by ORIGEN, *contra Celsum*, lib. i. Further, it appears from VIRGIL, that it was commonly imagined the gods sent stars to point out the way to their favourites in difficult and perplexed cases; and that the ancients called globes of fire appearing in the air, stars:

———— Subitoque fragore
Intonuit lævum, et de cœlo lapsa per umbras
Stella facem ducens multâ cum luce cucurrit. *Æn.* ii. 692.

The ancients had also an opinion, says SHUCKFORD, (*Connection*, vol. ii. b. 8. p. 282.) that their great men and heroes at their death migrated into some star; and in consequence of that, they deified them. Thus Julius Cæsar was canonized because of a star that appeared at his death, into which they supposed he was gone. SUTTON. *Jul.* cap. 88. VIRG. *Ecl.* ix. 47. HORACE, l. i. *Od.* 12.

No. 910. — ii. 11. *Gold, frankincense, and myrrh.*] Some of the ancients are of opinion, that in the presents which these Eastern sages made, they had a mystical meaning, and designed to signify their acknowledgment both of the divinity, royalty, and humanity of our Lord; for the incense, they say, was proper to be given him as a god; the gold, as a king; and the myrrh, as a mortal man, whose body was to be embalmed therewith. It is certain that the Eastern people never came into the presence of their princes without some presents, and that their presents were usually of the most choice things that their country afforded. All that they meant, therefore, was, to do homage to a new-born prince of a neighbouring nation, in the best manner they could; and, if what naturalists tell us be true, that myrrh was only to be found in Arabia, and frankincense in Sabæa, which is a part of Arabia, and that this country was not destitute of gold 2 *Chron.* ix. 14; and at the same time was famous for men conversant in astronomy, it makes a very probable argument that the wise men came from thence.

No. 911. — iii. 4. *And the same John had his raiment of camel's hair.*] His raiment was not made of the fine hair

of that animal, whereof an elegant kind of cloth is made, which is thence called camlet, (in imitation of which, though made of wool, is the English camlet,) but of the long and shaggy hair of camels, which is in the East manufactured into a coarse stuff, anciently worn by monks and anchorites. It is only when understood in this way, that the words suit the description here given of John's manner of life. CAMPBELL'S *Translation of the Gospels*, note.

That shawls are frequently made presents of to the great, appears from IRWIN'S *Travels up the Red Sea, and through the Deserts of Egypt*. In p. 60, he tells us, that they presented a shawl to the vizier of Yambo. In another place he observes, that the only finery worn by the great Scheik of the Arabs in Upper Egypt, was an orange-coloured shawl, carelessly thrown about his shoulders. They, it seems, had presented him, according to a preceding page, with two fine shawls. It is then a part of Eastern magnificent dress, and given to the great by way of present.

Nor was it what these English gentlemen fancied might be an agreeable present to them, but he elsewhere informs us, shawls were what some of them desired might be given them by way of present. So the young scheik that convoyed them from Cosire to the Nile, had a shawl given him, to which he had taken a liking, besides his proper pay, p. 187. So the avaricious and oppressive vizier of Ghinnah politely insinuated that a shawl or two would be very acceptable to him; and, accordingly, IRWIN tells us, that having two fine ones belonging to his Turkish dress, which had stood him in one hundred dollars, these were presented to the vizier. P. 189.

These shawls are made, it seems, of camel's-hair, or fine Cashmirian wool, and are very valuable, according to a note on the passage of the *Tales of Inantula*.

No. 912. — iii. 4. *Wild honey*.] This is obtained from wild bees, frequent in Palestine, in hollow trunks or branches of trees, and the clefts of rocks. Thus it is said, *honey out of the stony rock*. *Psalm lxxxi. 16. Deut. xxxii. 13*. Some have supposed this to be the honey-dew, or liquid kind of manna exuding from the leaves of trees, as of the palm or fig-tree, of which the rabbins speak much.

JOSEPHUS (*Bell. Jud.* vol. iv. p. 27.) speaks of honey pressed from the palm trees near Jericho, as little inferior to the real; and PLINY, of honey flowing from the olive-tree in Syria. *Nat. Hist.* xxiii. 4. But neither the honey-dew nor expressed juice, if different, being somewhat unwholesome, is thought so probable as the genuine honey. BOCHART, vol. iii. p. 519.

No. 913. — iii. 11. *Whose shoes I am not worthy to bear.*] The custom of loosing the sandals from off the feet of an Eastern worshipper was ancient and indispensable. It is also commonly observed in visits to great men. The sandals or slippers are pulled off at the door, and either left there, or given to a servant to bear. The person to bear them means an inferior domestic, or attendant upon a man of high rank, to take care of, and return them to him again. *Asiatic Researches*, vol. i. p. 289. PLUTARCH, *Sympos.* lib. vii. qu. 8. p. 712.

This was the work of servants among the Jews; and it was reckoned so servile, that it was thought too mean for a scholar or a disciple to do. The Jews say, “all services which a servant does for his master, a disciple does for his master, except unloosing his shoes.” John thought it was too great an honour for him to do that for Christ, which was thought too mean for a disciple to do for a wise man. Vid. KYPKIUS *in loc.* BRAUNIUS *de Vest. Sac. Heb.* p. 59. PIGNORIUS *de Servis*, p. 206. DEYLINGI *Obs.* s. iii. 26. 8. BYNÆUS *de Calceis Hebr.* c. 6. ELSNER. *Comment. Crit. Phil. in Matt.* tom. 1. p. 84.

No. 914. — iii. 12. *He will burn up the chaff with unquenchable fire.*] There is, in what the Baptist here declares, an evident allusion to the custom of burning the chaff after winnowing, that it might not be blown back again, and so be mingled with the wheat. There was danger, lest, after they had been separated, the chaff should be blown again amongst the wheat by the changing of the wind; to prevent this, they put fire to it at the windward side, which *crept* on and never gave over till it had consumed all the chaff. In this sense it was an *unquenchable fire*. See also *Psalms* lxxxiii. 13. 14. *Isaiah* v. 24. Vid. HAMMOND and DODDRIDGE, *in loc.*

No. 915. — iii. 15. *Thus it becometh us to fulfil all righteousness.*] Previous both to anointing and clothing at the consecration of the Jewish high-priest, there was another ceremony, that of washing with water. This was common both to the high-priest and the other priests. *Exod. xxix. 4.* From hence some have explained these words of our Lord when he desired to be baptized by John; that being about to enter upon his priestly office, it became him to be baptized, or washed, according to the law, which he was subject to. JENNINGS'S *Jewish Ant.* vol. i. p. 204.

No. 916. — iv. 23. *And Jesus went about all Gallilee teaching in their synagogues.*] The scribes ordinarily taught in the synagogues; but it was not confined to them, as it appears that Christ did the same. It has been questioned by what right Christ and his apostles, who had no public character among the Jews, taught in their synagogues. In answer to this Dr. *Lightfoot* observes, that though this liberty was not allowed to any illiterate person or mechanic, but to the learned only; they granted it to prophets and workers of miracles, and such as set up for heads and leaders of new sects, in order that they might inform themselves of their dogmata, and not condemn them unheard and unknown. Under these characters Christ and his apostles were admitted to this privilege. JENNINGS'S *Jewish Ant.* vol. ii. p. 54.

No. 917. — v. 1. *And seeing the multitudes, he went up into a mountain.*] The first generation of men had neither temples nor statues for their gods, but worshipped towards heaven in the open air. The Persians, even in ages when temples were common in all other countries, not thinking the gods to be of human shape, as did the Greeks, had no temples. They thought it absurd to confine the gods within walls, whose house and temple was the whole world. The Greeks and most other nations, worshipped their gods upon the tops of high mountains. Hence *Jupiter* in *HOMER*, commends Hector for the many sacrifices which he had offered upon the top of *Ida*. *Iliad. x. ver. 170.* The nations which lived near Judea sacrificed also upon the tops of mountains. Balak, king of Moab, carried Balaam to the top of a mountain to sacrifice to the gods, and curse Israel

from thence. *Numb.* xxiii. 1. Abraham was commanded by God to offer Isaac his son, for a burnt-offering upon one of the mountains in the land of Moriah. *Gen.* xxii. 2. In later ages, the temples were often built upon the summits of mountains. Both at Athens and Rome the most sacred temples stood in the most eminent parts of the city. It is further observable, that very high mountains were commonly held sacred to the gods; the reason of which custom was probably because the tops of mountains approached nearest to the heavens, the seat of the gods. It certainly was not with any design to sanction the superstition of the heathens, that our Lord chose to deliver his first discourse from a mountain; it was a convenient and eligible situation for that purpose; but the conformity of his conduct with the general practice is singular and deserving attention. It might inculcate an useful lesson, that as the heathens supposed themselves to be nearer to their gods in such stations, so the doctrines which he delivered were really able to effect that approach to Jehovah, to which the superstitions of the surrounding nations only pretended.

No. 918. — v. 1. *And when he was set, his disciples came to him.*] Sitting was the proper posture of masters or teachers. The form in which the master and his disciples sat is thus described by MAIMONIDES. “The master sits at the head, or in the chief place, and the disciples before him in a circuit, like a crown; so that they all see the master, and hear his words. The master may not sit upon a seat, and the scholars upon the ground; but either all upon the earth or upon seats. Indeed from the beginning, or formerly, the master used to sit, and the disciples to stand; but before the destruction of the second temple, all used to teach their disciples sitting.”

No. 919. — v. 13. *If the salt has lost its savour.*] Our Lord's supposition of the salt losing its savour is illustrated by MAUNDRELL, (*Journey*, p. 162.) who tells us that in the Valley of Salt near Gebul, and about four hours journey from Aleppo, there is a small precipice occasioned by the continual taking away of the salt. “In this,” says he, “you may see how the veins of it lie. I broke a piece of it, of which the part that was exposed to the rain, sun, and

air, though it had the sparks and particles of salt, yet had perfectly lost its savour. The innermost, which had been connected to the rock, retained its savour, as I found by proof." Dr. SHAW (*Travels*, p. 148.) takes notice of a similar circumstance in Barbary. "*Jibbel Had-deffa* is an entire mountain of salt, situated near the eastern extremity of the lake of Marks. The salt of it is of a quite different quality and appearance from that of the *salinæ*, being as hard and solid as stone, and of a reddish or purple colour; yet what is washed down from these precipices by the dews, attains another colour, becomes as white as snow, and loses that share of bitterness which is in the parent rock salt; it may very properly be said to have lost, if not all, yet a great deal at least, of its original savour."

Livy calls Greece *Sal Gentium*, the salt of all the nations. Vid. ALTMANNI MELETAMATA, *Philolog.-Critica*, tom. i. p. 14.

No. 920. — v. 14. *A city that is set on a hill cannot be hid.*] "A few points towards the north of Mount Tabor stands that which they call the Mount of the Beatitudes, a small rising from which our Saviour delivered his sermon in *Matt.* v. vi. vii. Not far from this little hill is the city Saphet, supposed to be the antient Bethulia. It stands upon a very eminent and conspicuous mountain, and is seen far and near. May we not suppose that Christ alludes to this city in these words, *a city that is set on a hill cannot be hid?*" MAUNDRELL'S *Journey from Aleppo*, p. 115.

No. 921. — v. 18. *One jot or one tittle.*] It has been thought that this refers to one of those ducts, dashes, or corners of letters, which distinguish one letter from another, and nearly resemble each other. Other persons have apprehended that it refers to one of those little strokes in the tops of letters, which the Jews call crowns or spikes, in which they imagined great mysteries were contained. There were some persons among them who made it their business to search into the meaning of every letter, and of every one of these little horns or pricks that were upon the top of them. To this custom Christ is here supposed to refer.

No. 922. — v. 24. *Leave thy gift before the altar.*] This delay was unusual in gifts offered at the altar in such

a cause. The oblation of a sacrifice presented even at the altar has, indeed, been delayed, and the sacrifice rejected, for at that time it might be discovered that the beast had a blemish, or was on some account an improper sacrifice; or the person himself, who came to make the offering, might through uncleanness or some other cause be disqualified for the present. But among all these things, we do not meet with this, concerning which Christ speaks in this passage, so that he seems to enjoin a new matter; and as the offended brother might perhaps be absent in the furthest parts of the land of Israel, and could not be spoken to for some time, it may appear an impossible thing which is commanded. What is to become of the beast in the mean time, which is left at the altar? To obviate this difficulty, it is answered, that it was a custom and a law among the Jews, that the sacrifices of particular men should not immediately, as soon as they were due, be brought to the altar, but that they should be reserved to the feast next following, whatsoever that were, whether the passover, or pentecost, or tabernacles, and be then offered. At those times all the Israelites were present, and any brother, against whom one had sinned, was not far off from the altar. To this time and custom of the nation it is probable that Christ might allude. LIGHTFOOT'S *Works*, vol. ii. p. 143.

No. 923. — v. 35. *Neither by Jerusalem.*] It was common with the Jews both to swear and vow by Jerusalem. “As the altar, as the temple, as Jerusalem,” are expressions frequently to be met with in their writings. In the Gemara it is, “He that says as Jerusalem does not say any thing, till he has made his vow concerning a thing which is offered up in Jerusalem.” Vid. KUINOEL, in *Lib. Nov. Test. Historicis*, vol. i. p. 152.

No. 924. — v. 36. *Neither shalt thou swear by thy head, because thou canst not make one hair white or black.*] It was ordinary among the ancients to swear by the head; thus, VIRGIL:

Per caput hoc juro, per quod pater ante solebat. *Æn.* ix. 300.

“I swear by this head of mine, by which my father before me was wont to swear.”

So also HORACE, reproaching Barinè, says,

Sed tu simul obligasti
Perfidum votis caput. — *Od. viii. b. 2. l. 5.*

“But you, as soon as you have bound your perfidious head with vows.”

It may also be observed, that many used to swear by the ashes of their parents: we have the form of this oath in PROPERTIUS:

Ossa tibi juro per matris, et ossa parentis;
Si fallo, cinis, heu! sit mihi uterque gravis. *El. xx. b. 2.*

See also HORACE, b. ii. *Od. viii. l. 9.*

MARTIAL refers to this custom of swearing by the head:

Per tua jurares sacra caputque tuum. *Epig. xlix. lib. 9.*

HOMER likewise mentions the adjuring of another by his head:

—————Υωερ
Σης τ' αὐτῆ κεφαλῆς. *Odyss. lib. xv. 261.*

*O thou, that dost thy happy course prepare
With pure libations and with solemn pray'r;
By that dread pow'r to whom thy vows are paid,
By all the lives of these; thy own dear head;
Declare sincerely to no foe's demand
Thy name, thy lineage, and paternal land.*

This also was a common form of swearing among the Jews. “If any one be bound to his friend by an oath, and say to him, vow unto me by the life of thy head, R. Meir says he may retract it, but the wise men say he cannot.” See also JUVENAL, *Sat. vi. 17.* Sir W. OUSELEY'S *Travels in the East*, vol. ii. p. 10. MORIER'S *Journey through Persia*, p. 10.

No. 925. — v. 41. *Whosoever shall compel thee.*] Our Lord in this passage refers to the *angari*, or Persian messengers, who had the royal authority for pressing horses, ships, and even men, to assist them in the business on

which they were employed. In the modern government of Persia there are officers not unlike the ancient angari, called *chappars*, who serve to carry dispatches between the court and the provinces. When a chappar sets out, the master of the horse furnishes him with a single horse, and when that is weary, he dismounts the first man he meets, and takes his horse. There is no pardon for a traveller that should refuse to let a chappar have his horse, nor for any other who should deny him the best horse in his stable. HANWAY'S *Trav.* vol. i. p. 262.

The Jews, and inhabitants of other provinces, were compelled by the Roman governors or the tetrarchs to furnish horses, and themselves to accompany their public messengers, as those on public business might compel the horses of those on the road to attend them. The Persian couriers wore a dagger as a mark of authority, called *hanger*, from which the name of angari is supposed by some to be derived. CHARDIN'S *Trav.* vol. ii. p. 242.

A very full and clear account of these messengers is afforded us in CAMPBELL'S *Travels*, part ii. p. 92. "As I became familiarised to my Tartar guide, I found his character disclose much better traits than his first appearance bespoke. I began insensibly to think him a very entertaining fellow. Perceiving that I was very low-spirited and thoughtful, he exhibited manifest tokens of compassion, and taking it into his head that I was actually removed for ever from my friends and my family, he spoke in a style of regret and feeling that did honor to his heart; and, to say the truth, he did every thing in his power to alleviate my feelings, conversing with me either by means of the interpreter, or in broken *lingua franca*, supplying all my wants cheerfully and abundantly, changing horses with me as often as I pleased, and going slowly or galloping forward just as best suited my inclination or humour. The first object he seemed to have in view on our journey was to impress me with a notion of his consequence and authority, as a messenger belonging to the sultan. As all these men are employed by the first magistrates in the country, and are, as it were, the links of communication

between them, they think themselves of great importance to the state; while the great men, whose business they are employed in, make them feel the weight of their authority, and treat them with the greatest contempt. Hence they become so habitually servile to their superiors, and by natural consequence insolent and overbearing to their inferiors, or those who, being in their power, they conceive to be so. As carriers of dispatches, their power and authority wherever they go are in some points undisputed; and they can compel a supply of provisions, horses, and attendants, whenever it suits their occasion; nor dare any man resist their right to take the horse from under him, to proceed on the emperor's business, be the owner's occasion ever so pressing. As soon as he stopped at a caravanserai, he immediately called lustily about him in the name of the sultan, demanding, in a menacing tone of voice, fresh horses, victuals, &c. on the instant. The terror of this great man operated like magic; nothing could exceed the activity of the men, the briskness of the women, and the terror of the children, (for the caravanserais are continually attended by numbers of the very lowest of the people;) but no quickness of preparation, no effort could satisfy my gentleman; he would shew me his power in a still more striking point of view, and fell to belabouring them with his whip, and kicking them with all his might."

No. 926. — v. 47. *If ye salute your brethren.*] The Eastern salutations differ considerably, according to the rank of the persons whom they salute. The common salutation is laying the right hand on the bosom, and a little declining their bodies; but when they salute a person of great rank, they bow almost to the ground, and kiss the hem of his garment. SANDYS, *Trav.* p. 50. Inferiors, out of deference and respect, kiss the feet, the knees, or the garments of their superiors. SHAW, *Trav.* p. 237. And the hand also. D'ARVIEUX, *Voy. dans la Pal.* p. 8. When Lord Macartney was introduced to the emperor of China, in 1793, it was observed, that every one of the Chinese prostrated themselves upon the ground; and at the grand ceremony on the emperor's birthday, the people kneeled, and bowed

nine times, with as much solemnity as if they had been worshipping a deity.

“The emperor of China is not distinguished by any thing superb in his dress, but usually appears attired in black silk, without any decoration or ornament. It is presumed that his dignity is alone sufficient to make the proper impression on those who approach him. The great mandarines when in his presence hold their heads downwards, so as to avoid looking on his face; and when they address him, put their right hand on their foreheads and eyes. It is therefore a kind of adoration which is paid to him.” Sir GEORGE STAUNTON.

The manner of salutation among the wise men was this: “He that salutes says, A good day to my lord; and he replies saying, A good and long day to my lord; always he that replies doubles the salutation.” The persons they usually saluted were their relations or friends. They were not very free in saluting others, as strangers and Gentiles.

“As we approached Del’gammon we perceived symptoms of alarm among the natives, several of whom were seen running away, and others with spears in their hands assembling in a body, and receding as we advanced. I sent the native of Del’gammon forward to tell them we were friends. On hearing this they stopped, drew up in a line, with an old man in the centre, and greeted us with the usual salutation *Salam alicum*, to which we answered, according to custom, *Alicum salam*. After this we touched the hand of every one of the company, each man kissing his own hand on withdrawing it, as is the common practice on the coast.” SALT’S *Abyssinia*, p. 186.

“As we drew nigh to the works, four of its principal inhabitants, accompanied by about fifty soldiers bearing arms, came to meet the ambassador at the gate of the town; and having kissed the hem of his robes, after the Turkish manner, mounted their horses, and conducted him to the house prepared for his reception.” CLARKE’S *Travels*, vol. iv. p. 557.

On a rencontre of the two brothers, at the head of their armed followers, Sidi Hamet the elder, approaching his brother Sidi Useph, thus addressed him. “Sidi

Useph, what shall we get by cutting our servants to pieces here, who are all friends, *wield-el-bled*, sons of the town? We may fill the castle with blood, and frighten the women, but here we shall escape each other's arms; if we fall, it may be by some of our own people, and our private quarrel will remain unrevenged. Call for your horse; mine is ready, and let us instantly go out in the *pianura*, or plain, and there settle this dispute between us. At this moment the wife and the mother of Sidi Hamet rushed forward, screaming in despair, and, followed by their slaves, awakened the bashaw, by the *woulliah-woo*, which ran through the castle. The bashaw ordered them to disarm, and to embrace each other. Sidi Hamet and Sidi Useph approached the bashaw; they each kissed his hand, and laid it on their heads; then kissed his head, and the hem of his garment, and wished him, in the Moorish manner, a long life. They were retiring, and did not offer to salute each other; the bashaw siezed both their hands in his, and said, By the prophet, by my head, by my hands, and by this hand that holds them, there is peace between you." *Narrative of a Ten Years' Residence at Tripoli*, p. 217.

"The first visit I paid was to the archon, a man of the first consequence in the place. He lives in a kind of feudal dignity. I found the court and anti-rooms nearly filled with a train of dependants, who, as they were admitted into the presence-chamber, treated their master with a respect bordering on that due to royalty. Both men and women reverently saluted him, some kissing his hand, others raising the hem of his garment to their lips, and many kissing their own fingers after they had been in contact with his. They approached him barefooted, having left their shoes in that space which in all Greek and Turkish apartments is sunk below the level of the floor on which the divan, or sofa, is raised." HUGHES'S *Travels in Sicily, &c.* vol. i. p. 320. vol. ii. p. 49. MACMICHEL'S *Journey to Constantinople*, p. 207. BROCQUIERE'S *Travels in Palestine in 1432*, p. 206. TURNER'S *Tour in the Levant*, vol. i. p. 157.

No. 927. — vi. 1. *To be seen of men.*] In the distribution of alms it is absolutely necessary to avoid ostentation. Charity to men should proceed from love to God; such a principle alone can render it acceptable in his sight. Our Lord found it necessary to deliver an explicit precept upon this subject. This he introduces by an admonition — *take heed that ye do not your alms before men, to be seen, δεαδηναι, of them.* This word is very significant, alluding to such a beholding or looking on as there is at a theatre for men that act parts, or strive for masteries, whose reward consists only in the approbation and applause of the spectators. In this sense the word is evidently used by our Lord, who speaks of the reward as consisting in being thus beheld and observed. Ver. 3.

No. 928. — vi. 2. *Do not sound a trumpet before thee.*] This may be an allusion to the trumpet which was sounded before the stage-players and gladiators, when they were brought into the theatre, and by which the company were called together. Trumpets were also used in very ancient times to assemble people together in companies. The Pharisees, it is possible, might carry matters to such an excess of pride and vain glory as literally thus to proclaim their liberality; but probably we are to understand it of the pompous and public manner in which they spoke of and dispensed their benevolence. *Chardin* relates, that in the East the dervises use rams' horns, which there are remarkably long, for trumpets, and that *they blow them in honor of the donor, when any thing is given them.* It is not impossible but that some of the poor Jews that begged alms might be furnished like the Persian dervises, who are a sort of religious beggars, and that these hypocrites might be disposed to confine their almsgiving very much to such as they knew would pay them this honor. *HARMER*, vol. i. p. 474. note.

“The Mussulmans, who, in the ostentation, bigotry, and cruelty of their character, strongly resemble the Pharisees, at their festival of the Muharum, erect stages in the public streets, and by the sound of a trumpet call the poor to receive alms of rice and other kinds of food.” *WARD'S View of the Hindoos*, vol. ii. p. 335. 8vo.

[Della Valle states that on the road from Cambaja to Ahmedabad, he had met many beggars, most of whom blew a trumpet, to signify that they asked alms. NIEBUHR (*Travels*, v. i. p. 181.) says, "I recollect having seen at Bassorah dervises of the order of the Calendars or Carendal, who blew a great horn at the doors of Mahometans to shew that they desired alms." The use of the above words of Jesus is probably this, that we should be charitable to the poor, unasked and in secret. ROSENMÜLLER]

No. 929. — vi. 4. *That thine alms may be in secret.*] This seems to be an allusion to the secret-chamber, whither money was brought privately for the relief of the poor. "There were two chambers in the sanctuary, the one was the chamber of secrets, and the other the chamber of vessels; the chamber of secrets was that into which pious persons put in secret; and the poor children of good men were maintained out of it privately." The Jews say many things in favour of doing alms privately. They tell us that "R. Jannai seeing a certain man give a piece of money to a poor man publicly, said to him, it would have been better if thou hadst not given him any thing, than to have given him in this manner." The giving of alms to the poor is mentioned by Christ before prayer to God, because it was usual to give alms before prayer.

No. 930. — vi. 5. *Pray in the corners of the streets.*] Such a practice as is here intimated by our Lord, was probably common at that time with those who were fond of ostentation in their devotions, and who wished to engage the attention of others. It is evident that the practice was not confined to one place, since it may be traced in different nations. We have an instance of it related by AARON HILL, (*Travels*, p. 52.) "Such Turks as at the common hours of prayer are on the road, or so employed as not to find convenience to attend the mosques, are still obliged to execute that duty: nor are they ever known to fail, whatever business they are then about, but pray immediately when the hour alarms them, in that very place they chance to stand on; insomuch that when a janissary whom you have to guard you up and down the city, hears the notice which is given him from the steeples, he will turn about, stand

still, and beckon with his hand, to tell his charge he must have patience for a while ; when taking out his handkerchief, he spreads it on the ground, sits cross-legged thereupon, and says his prayers, though in the *open market*, which having ended, he leaps briskly up, salutes the person whom he undertook to convey, and renews his journey with the mild expression of *ghell johnum ghell*, or, come, dear, follow me." It may be proper to add, that such a practice as this is general throughout the East. "Both Hindoos and Mussulmans offer their devotions in the most public places : as, at the landing places of rivers, in the public streets, and on the roofs of boats, without the least modesty or attempt at concealment." WARD'S *View of the Hindoos*, vol. ii. p. 335.

No. 931. — vi. 7. *Vain repetitions.*] As prayer is unquestionably one of the principal means by which our dependence upon God is expressed, and our homage is avowed, it cannot be conducted with too much seriousness and reverence. The Jews had very much lost the spirit of this devout exercise, and had suffered themselves in some instances to be influenced by heathen practices : one of these our Lord in particular prohibits, that of using vain repetitions: Μη βαττολογησητε. This word is derived from βατλος, a *stutterer*, properly one who cannot speak plain, but begins a syllable several times before he can finish it, and λογος, *speech*. From hence is derived the name of *Battus*, a silly tautological poet, mentioned by *Suidas*, to whom *Ovid* is thought to allude in the answer of that *babbling Battus* to Mercury :

——— sub illis

Montibus, inquit, erunt, et erant sub montibus illis.

Metam. lib. ii. l. 705.

——— they should

Be near those hills, and near those hills they were.

Hammond says, that though Christ spake not Greek in this sermon, and therefore did not himself refer to the name and style of *Battus*, the evangelist, or his translator, rendered his Syriac expression by the proverbial Greek word.

The practice of the heathen may be understood from their writings. *Æschylus* has near an hundred verses at a

time made of nothing but tautologies. The idolatrous worshippers of Baal *called on the name of Baal from morning even unto noon, saying, O Baal, hear us.* 1 Kings, xviii. 26. Thus also the devotees of Diana, *all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.* Acts, xix. 34.

In imitation of such examples the rabbins had laid down these maxims : — Every one that multiplies prayer shall be heard : — The prayer which is long shall not return empty. Acting, therefore, upon these principles, there was certainly much danger to be apprehended of unmeaning prolixity and insincere repetitions. Christ saw that it was necessary both to condemn this conduct in others, and to warn his disciples against practices so pernicious to true religion. Βαττολολεω, PARKHURST, G. L. HARMER, vol. i. p. 108.

The following extract is translated from the Chinese. A Canon delivered by Fuh, (a prayer or charm to be repeated) for the exterminating of all misfortunes, and for the attaining of life in the pure land. To-lo-ne ; to be repeated three times. Nan mo-o me to-po-yay, to-ta-kea to-yay, to-te yay-ta, o-me-le-too, po-k' wan, o-me-le-to seeh-tan-po-kwan. O-me-le-to, kwan kean-lan-te, o-me-le-ta, kwan kea lan-te, kea-me-ne, kea-kea-ua, cheh-to-kea le, po-po-ho. This prayer is for the use of those who are travelling to life. The God O-me-to, a name of Fuh, rests on the top of the heads of those who repeat this, in order to save them from all their enemies ; to render them safe and comfortable in life : and to confer upon them any mode of future existence, which they may, at the hour of death, desire. When a person has repeated it twenty times ten thousand times, then the intelligence of Poo-te begins to bud within : when he has repeated it thirty times ten thousand times over, he is at no distance from a personal vision of the face of O-me-to. *Indo Chinese Gleaner.*

Ohe ! jam desine Deos, uxor, gratulando obtundere,
Tuam esse inventam gnatam, nisi illos ex tuo ingenio judicas,
Ut nil credas intelligere, nisi idem dictum sit centies.

TERENCE, *Heaut.* v. 380.

“ Pray thee, wife, cease from stunning the gods with thanksgivings, because thy child is in safety : unless thou

judgest of them from thyself, that they cannot understand a thing, unless they are told of it a hundred times."

For vain repetition the Mahommedans are remarkable. They often use such words as the following: O God, O God, O God, O God! O Lord, O Lord, O Lord, O Lord, O Living, O Immortal, O Living, O Immortal, O Living! O Immortal, O Living, O Immortal, O Creator of the heavens and the earth! O thou who art endowed with majesty and authority! O wonderful, &c. The foregoing is extracted from a form of prayer used by Tippo Sahib, which occurs in a book of devotion, taken out of his pocket when found among the slain at the storming of Seringapatam, in which there were several prayers written with his own hand and signed with his name.

No. 932.—vi. 16. *When ye fast.*] Fasting has in all ages and among all nations been used in time of mourning, sorrow, or affliction. It was common among the Jews, though the fasts of their calendar are later than the law. The heathens sometimes fasted. The king of Nineveh, terrified by Jonah's preaching, ordered that not only men, but beasts also, should continue without eating or drinking, should be covered with sackcloth, and each after their manner should cry to the Lord. *Jonah* iii. 5, 6.

The Jews in their fasts begin the observance of them in the evening after sun-set, and remain without eating till the same hour the next day, or till the rising of the stars. On the great day of expiation, when more strictly obliged to fast, they continue so for twenty-eight hours. Men are obliged to fast from the age of full thirteen, and women from the age of full eleven years. Children from the age of seven years fast in proportion to their strength. During the fast, they not only abstain from food, but from bathing, from perfumes and anointing. This is the idea which the eastern people have generally of fasting, it is a total abstinence from pleasure of every kind. Besides such fasts as are common to all the Jews, others are practised by the most zealous and pious. The Pharisee (*Luke* xviii, 12.) says, *I fast twice in a week, i. e.* Monday and Thursday: on Thursday in memory of Moses's going up Mount Sinai on that day; on Monday, in memory of his coming down from

thence. It is said that some Pharisees fasted four days in the week. On fast days in the morning, confessions are added to the prayers, and the recital of such melancholy accidents as happened on such a day, and occasioned the fast then celebrating; the law is opened, and part of *Ex. xxxii. 11.* is read; and in the afternoon, in the prayer of Mincha, or the offering, the same is read again with *Isaiah lv. 6.*

Besides the general fasts of the whole Jewish people, others are peculiar to them in different nations. The German Jews, after the feasts of passover and tabernacles, have a custom to fast three days, on the two following Mondays and the Thursday between them. This is founded on an apprehension, that as the preceding feasts were of eight days continuance they might have offended God during that time. For the same reason they fast on the last day of the year, and some on the last day in every month. CALMET'S *Dict. of Bible*, art. *Fasting*.

No. 933. — vi. 16. *For they disfigure their faces,*] or “*made them black,*” as the Arabic version renders it. This they did, that they might look so through fasting. Such persons were held in great esteem, and thought to be very religious. The Jews say, “Whoever makes his face black on account of the law in this world, God will make his brightness to shine in the world to come.”

No. 934. — vi. 28—30. *The grass of the field, which is cast into the oven.*] SHAW (*Trav.* p. 85.) tells us, that myrtle, rosemary, and other plants are made use of in Barbary to heat their ovens. This circumstance gives a clear comment on the words of our Lord: *Consider the lilies of the field how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?*

No. 935. — vi. 29. *Solomon in all his glory was not arrayed like one of these.*] The royal robes which were put on the king of Judah at his coronation were very rich and splendid. This may certainly be gathered from the

declaration of Christ in these words. This allusion is the more apposite, if, as JOSEPHUS saith, (*Antiq.* lib. viii. c. 7,) Solomon were usually clothed in white. On this supposition, it is probable that this was the colour of the royal robes of his successors. But it being likewise the colour of the priests' garments, the difference between them must be supposed to lie in the richness of the stuff they were made of. JENNINGS'S *Jewish Ant.* vol. i. p. 184.

No. 936.—vii. 4. *Let me pull out the mote out of thine eye.*] LIGHTFOOT (*Hor. Heb. in loc.*) has shewn that this expression was a proverb among the Jews. The word which we render *mote*, signifies *a little splinter*, (though others understand it of a small seed,) and thus it is opposed to a large beam with great propriety. But as it is impossible that such a thing as a *beam of wood* should be lodged in the eye, possibly these words might signify different kinds of distempers to which that tender part is subject: the former of which might be no more in comparison with the latter, than a grain or splinter to a beam. DODDRIDGE, *in loc.*

No. 937. — vii. 13. *Enter ye in at the straight gate.*] At the banquets of the ancients, the guests entered by a gate designed to receive them. Hence Christ, by whom we enter into the marriage-feast, compares himself to a gate. *John*, x. 1, 2. 7. 9. This gate on the coming of the guests was made narrow, the wicket only being left open, and the porter standing to prevent the unbidden from rushing in. When the guests were arrived, the door was shut, and not to be opened to those who stood and knocked without. So the parable of the ten virgins. *Matt.* xxv. 11.

Our Lord here seems to allude to the private and public roads, whose measures are fixed by the Jewish canons, which say that “a private way was four cubits broad; a way from city to city eight cubits; a public way sixteen cubits; and the way to the cities of refuge thirty-two cubits.”

No. 938. — ix. 1. *And came into his own city.*] This was Capernaum, where Christ chiefly dwelt, and paid tribute as an inhabitant. According to the Jewish canons, he was entitled to citizenship by dwelling there twelve months, or by purchasing a dwelling-house. One or other

of these things it is probable Christ had done, on which account the city is denominated his.

No. 939. — vii. 29. *For he taught them as one having authority, and not as the scribes.*] When the scribes delivered any thing to the people, they used to say, “our rabbins, or our wise men, say so.” Such as were on the side of Hillel made use of his name, and those who were on the side of Shammai made use of his. Scarcely ever would they venture to say any thing as of themselves. But Christ spake boldly, of himself, and did not go about to support his doctrine by the testimony of the elders.

No. 940. — viii. 12. *The children of the kingdom shall be cast out into outer darkness.*] This phrase, which is often used after the kingdom of heaven had been compared to a banquet, contains a beautiful allusion to the lustre of those illuminated rooms, in which such feasts were generally celebrated, as opposed to that darkness which surrounded those who by night were turned out. But it also sometimes goes yet farther, when the persons excluded are supposed to be thrown into a dark dungeon. Compare *Matt.* xxii. 13. xxv. 30. and *Jude* 13.

“The wicked shall have a sensation of agony in Tamisra, or utter darkness: and in other seats of horror: in Asipatravana, or the sword-leaved forest, and in different places of binding fast, and of rending, multifarious tortures await them: they shall be mangled by ravens and owls, and shall swallow cakes boiling hot; and shall walk over inflamed sands, and shall feel the pangs of being baked like the vessels of a potter; they shall assume the forms of beasts continually miserable, and suffer alternate afflictions from extremities of cold and heat, surrounded with terrors of various kinds. They shall have old age without resource: diseases attended with anguish; pangs of innumerable sorts; and lastly, unconquerable death.” *Institutes of Menu*, Ch. xii. *Inst.* 75. 80.

No. 941. — ix. 9. *Sitting at the receipt of custom.*] The publicans had houses or booths built for them at the foot of bridges, at the mouth of rivers, and by the sea-shore, where they took toll of passengers that went to and fro. Hence we read of the tickets or seals of the publicans,

which when a man had paid toll on one side of a river, were given him by the publican to shew to him that sat on the other side, that it might appear he had paid. On these were written two great letters, larger than those in common use.

“ At Persepolis is a station of rahdars, or toll-gatherers, appointed to levy a toll upon *Kaflehs*, or caravans of merchants: and who, in general, exercise their office with so much brutality and extortion, as to be execrated by all travellers. The collections of the toll are farmed, consequently extortion ensues: and as most of the rahdars receive no other emolument than what they can exact over and above the prescribed dues from the traveller, their insolence is accounted for, and a cause sufficiently powerful is given for their insolence on the one hand, and the detestation in which they are held on the other.” MORIER’S *Second Journey through Persia*, p. 70.

No. 942.—ix. 14. *The Pharisees fast oft.*] These are not the public fasts, but the private ones, which are referred to. These were very frequent: for besides their fasting twice a week, on Mondays and Thursdays, they had a multitude of fasts upon divers occasions, particularly for rain. On this account they sometimes appointed thirteen fast days. They observed them on other accounts, as because of pestilence, famine, war, sieges, or inundations; sometimes for trifling things, as for dreams.

No. 943. — ix. 15. *Children of the bride-chamber.*] Great mirth and cheerfulness accompanied the celebration of nuptials amongst the Jews. The children of the bride-chamber were the friends and acquaintances of the parties, and assisted in those rejoicings. But to set some bounds to their exultations, a singular ceremony was introduced, according to the rabbins: — a glass vessel was brought in amongst the company, and broke to pieces, that they might by this action restrain their joy, and not run to excess. The *Gemara* produces some instances of this sort. Mar, the son of Rabbena, made wedding feasts for his son, and invited the rabbins; and when he saw that their mirth exceeded its bounds, he brought forth a glass cup, worth four hundred zuzes, and broke it before them, whereupon

they became sad. The reason which they assign for this action is, because it is forbidden a man to fill his mouth with laughter in this world. LIGHTFOOT'S *Works*, vol. ii. p. 172.

No. 944. — ix. 20. — *the hem of his garment.*] The Jewish mantle or upper garment was considered as consisting of four quarters, called in the Oriental idiom wings. Every wing contained one corner, whereat was suspended a tuft of threads or strings, which they called *κρασπεδον*. *Numb.* xv. 37. *Deut.* xxii. 12. What are there called fringes are those strings, and the four quarters of the vesture are the four corners. As in the first of the passages above referred to, they are mentioned as serving to make them remember the commandments of the Lord to do them, there was conceived to be a special sacredness in them, which must have probably led the woman to think of touching that part of his garment, rather than any other. CAMPBELL'S *Translation of the Gospels*, note.

No. 945. — ix. 20. — *and touched the hem of his garment.*] This woman having probably been a constant witness of the many wonderful miracles wrought by Christ, was convinced that he was a divine person, and that every thing belonging to him was sacred; and therefore, as, according to the custom of the eastern nations, *to kiss the fringe of any consecrated robe*, *Arabian Nights*, vol. iv. p. 236. was an act of the most profound reverence, so by touching the *hem* of our Saviour's garment she was persuaded that she should not only pay him the greatest respect, but dispose him to pity her, and heal her disease; which was instantly done.

The garment of Christ, in consequence of the humble appearance which he made upon earth, was not ornamented with that striking appendage which usually adorned the borders of the eastern garments, a beautiful fringe. Had his garment been in the prevailing fashion of the East, the woman probably, would have been represented as touching the *fringe* of his garment, instead of its *hem*.

“The guide, the drogman, and the janissary pulled off their sandals at the door, according to custom; they advanced, and kissed the skirt of the Aga's robe, and then

went back and seated themselves at the door." CHATEAUBRIAND'S *Travels in Greece, Palestine, &c.* vol. i. p. 312.

"Once or twice I happened to be present when Ali Pasha was listening to different petitioners, who successively came before him. This was an interesting spectacle; each petitioner as he approached, knelt, kissed his garment, and then proffered the matter of his request or complaint." HOLLAND'S *Travels in Albania*, p. 186.

No. 946. — ix. 23. *The minstrels.*] The custom of having musical instruments in funerals came to the Jews from the manners of the Gentiles. In the Old Testament there is no mention of any such custom. They used, indeed, to mourn for the dead, and commended them, thereby to excite the living to the imitation of their virtues. The use of instruments on these occasions was adopted, not by the ancient, but more modern Jews. They might receive it into their ceremonies from other nations where it prevailed. It is frequently mentioned among the Romans under the style of *sicinnium*; and in Apuleius, *monumentarii choraulæ*; and among the Grecians under that of *τυμβανολοι*. The custom in the time of our Lord was, for the musicians to begin the dirge, and for those who were present to follow, beating their breasts according to what was played by the instruments. HAMMOND, *in loc.*

On such occasions the Greeks made a great noise with brazen vessels, and the Romans made a general out-cry called *conclamatio*, hoping either to stop the soul which was now taking its flight, or to awaken the person, if only in a state of torpor. This they did for eight days together, calling the person incessantly by his name; at the expiration of which term the phrase *conclamatum est*, all is over, there is no hope, was used. See *Terence, Eun.* i. 347. In all probability this was the *Θορυβουµενον*, the making a violent out-cry, mentioned here by the Evangelist.

No. 947. — x. 9. *Purses.*] Clothed as the eastern people were with long robes, girdles were indispensably necessary to bind together their flowing vestments. They were worn about the waist, and properly confined their loose garments. These girdles, *ζωναι*, were so contrived as to be used for purses; and they are still so worn in the

East. Dr. SHAW, speaking of the dress of the Arabs in Barbary, says, "The girdles of these people are usually of worsted, very artfully woven into a variety of figures, and made to wrap several times about their bodies. One end of them being doubled and sewed along the edges, serves them for a purse, agreeable to the acceptation of the word ζώνη in the Holy Scriptures." *Travels*, p. 292. fol.

Wrought or embroidered girdles are still an essential part of eastern finery, both to men and women. 2. Sam. xviii. 11. SHAW'S *Travels*, p. 227. Lady M. W. MONTAGU'S *Lett.* xxviii. vol. ii. p. 13. The Roman soldiers used in like manner to carry their money in their girdles. Whence in HORACE, *qui zonam perdidit*, means one who had lost his purse, *Epist.* ii. lib. 2. lin. 40. And in AULUS GELLIUS, (lib. xv. cap. 12.) C. Gracchus is introduced, saying, "*Cum Roma profectus sum, quirites, zonas quas argenti plenas extuti, eas ex provincia inanes retuli;*" those girdles which I carried out full of money, when I went from Rome, I have at my return from the province brought home empty. *Mark* vi. 8. HOBHOUSE'S *Journey in Albania*, p. 498.

No. 948. — x. 14. *Shake off the dust of your feet.*] In these words there seems to be an allusion to some maxims and customs of the Jews, with respect to the dust of heathen countries. With them all dust which comes from the land of the Gentiles is reckoned defiling. Hence they would not suffer herbs to be brought out of a heathen country into the land of Israel, lest dust should be brought along with them.

No. 949. — x. 17. *They will scourge you.*] This punishment was very common amongst the Jews, with whom there were two ways of inflicting it; one with thongs or whips, made of ropes ends or straps of leather, the other with rods, twigs, or branches of some tree. The rabbins think that ordinary faults committed against the law were punished by scourging, not with blows from a rod, but from a whip. They reckon up one hundred and sixty-eight faults liable to this penalty; and they hold that all punishable faults, to which the law has not annexed the penalty of death, must be punished by the scourge. The

offender was stripped from his shoulders to his middle, and tied by his arms to a pretty low pillar, that he might lean forward, and the executioner might more easily come at his back. Some maintain that they never gave more than thirty-nine strokes, but that in greater faults they struck with proportionable violence. Others think, that when the fault and circumstances require it, they might increase the number of blows.

It is said, that after the stripping of the criminal, the executioner mounted upon a stone, to have more power over him, and then scourged him both on the back and breasts with thongs made of an ox's hide, in open court, before the face of the judges. The rule was, that the criminal was scourged before the council of three, for the violation of a negative precept; but for the breach of an affirmative, the execution was to be done before the court of twenty-three. All the time the executioner was scourging him, the principal judge proclaimed these words with a loud voice, *If thou observe not all the words of this law, &c. Deut. xxviii. 58.* adding, *Keep therefore the words of this covenant, Deut. xxix. 9.* and concluding at last with those of the Psalmist, *But he being full of compassion forgave their iniquities, Ps. lxxviii. 38.* These words he was to repeat, if he had finished before the full number of stripes was given.

Scourging was a very severe punishment among the Romans, the flesh being generally cut by the whips used for that purpose.

———— Horribili sectere flagello. Hor. Sat. i. 3. 119.
To be cut by the horrible whip.

Sometimes they were whipped to death :

ille flagellis
Ad mortem cæsus. Hor. Sat. i. 2. 41.

See also *Epod. Od. iv. v. 11.* CICERO, *Orat. cont. Verr. v. c. 62.* LIVY, *b. ii. c. 5.* SALL. *B. Jugurth, cap. 72.* JOSEPHUS, *Bell. Jud. v. 1. 11.* Philo in *Flac. tom. ii. p. 527.* CURTIUS, *vii. 11.* LIVY, *xxxiii. 36.* VAL. MAX. *i. 7.* POLYBII *Hist. lib. i. p. 10. tom. i.* BECCARIA'S *Essay on Crimes and Punishments, chap. 16.*

No. 950. — x. 27. *What ye hear in the ear, that preach ye upon the house-tops.*] This expression will be best explained by referring to the custom of the Jews, mentioned by the rabbins, who affirm that the masters among them used to have their interpreters, who received their dictates, *whispered softly in the ear*, and then publicly proposed them to all. Some conceive that by this practice we are to explain *Exod. iv. 16. And he shall be thy spokesman unto the people, and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.*

No. 951. — x. 38. *He that taketh not his cross.*] WETSTEIN shews that this is an allusion to the most degrading suffering, that of the punishment inflicted on slaves, who were whipped through the circus bearing a gallows (*furca*). CICERO *de Divinat. i. 26.*

No. 952. — xi. 16. *But whereunto shall I liken this generation? it is like unto children sitting in the markets, and calling unto their fellows.*] It was the custom of children among the Jews, in their sports, to imitate what they saw done by others upon great occasions, and particularly the customs in festivities, wherein the musician beginning a tune on his instrument, the company danced to his pipe. So also in funerals, wherein the women beginning the mournful song, (as the *præficæ* of the Romans) the rest followed lamenting and beating their breasts. These things the children acted and personated in the streets in play, and the rest not following the leader as usual, gave occasion to this speech, *we have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.*

No. 953. — xii. 42. *The queen of the South shall rise up in the judgment with this generation, and shall condemn it.*] This is spoken in allusion to a custom among the Jews and Romans, which was, for the witnesses to rise from their seats when they accused criminals, or gave any evidence against them.

No. 954. — xii. 50. *For whosoever shall do the will of my Father, who is in heaven, the same is my brother, and sister, and mother.*] We meet with many instances of language remarkably similar to these words of our Lord.

In the *Iliad* (lib. vi. 429.) Andromache says to Hector, Thou art my father, my mother, and my brother. *Συμοὶ ἐσσι πατήρ, &c.*

Quam tibi nec frater nec sit tibi filius ullus,
Frater ego et tibi sim filius unus ego.

PROPERT, lib. ii. el. 14.

When MARTIAL would describe the love of Gelia for her jewels, *Hos fratres vocat*, he says, *et vocat sorores*, lib. viii. ep. 81. These she calls her brothers and sisters. EPICETUS (lib. ii. cap. 22.) observes, that a man's own welfare and advantage is to him brother, father, kindred, country, and God.

No. 955. — xiii. 4. *And when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up.]* This circumstance has no difficulty in our conception of it, but it would strike an eastern imagination more forcibly than our own. For THEVENOT informs us, “on that road I observed a pretty pleasant thing, which is practised in all that country, as far as Bender Abassi; I saw several peasants running about the corn-fields, who raised loud shouts, and every now and then clacked their whips with all their force; and all this to drive away the birds, which devour all their corn. When they see flocks of them coming from a neighbouring ground, that they may not light on theirs, they redouble their cries to make them go farther, and this they do every morning and evening. The truth is, there are so many sparrows in Persia that they destroy all things: and scare-crows are so far from frightening them, that they will perch upon them.”

“We ascended to an elevated plain where husbandmen were sowing, and some thousands of starlings covered the ground, as the wild pigeons do in Egypt, laying a heavy contribution on the grain thrown into the furrows, which are not covered by harrowing, as in Europe.” BUCKINGHAM'S *Travels in Palestine*, p. 143.

No. 956. — xiv. 6. *When Herod's birth-day was kept.]* The birth-day of a prince, and the day of his accession to the throne, were kept with great pomp amongst the Gentiles. It was usual with the Egyptians, *Gen.* xl. 20. and the Ro-

mans, PLIN. *Ep.* l. x. ep. 61. but not with the Jews, who reckoned these among the feasts of idolaters.

From HERODOTUS, lib. ix. cap. 109., we learn that the Persian kings observed the same custom. Τὸ το δειπνον παρασκευαζεῖται ἀπαξ τῆς ἐνιαυτοῦ, ἡμερῇ τῇ ΕΓΕΝΕΤΟ ΒΑΣΙΛΕΥΣ. This supper is prepared once a-year *on the day in which the king was born.*

JOSEPHUS, (*Antiq.* xv. 11—6.) says that the first Herod, the father of this Herod Antipas, was used to keep as a festival, the day of his accession to the throne. HERODOTUS, ix. 109., reports the same of Xerxes, the Persian king. WETSTEIN has quoted several passages to this purpose, *Gemera*, f. x. 1. *Quid sunt γενεσῖα? Respondit R. Judas, per hunc intelligi diem, quo constituunt: aut creant regem. In actis perpetuæ martyris, natale getæ Cæsaris in notis explicatur de natali imperii.*

Spartianus de Hadriano dicit, cum natalem adoptionis suæ, qua a Trajano fuerat adoptatus, egisse: Cicero natalem sui consulatus, sui ab exilio reditus, recenset. DILHERRI, Farrago, p. 48. See Cene, p. 731.

“There is not a Chinese, though ever so poor, but keeps his birth-day, with all the greatness he is able. All the children, kindred, neighbours, and friends, know every man’s birth-day. A mandarine’s is known by all under his jurisdiction: that of a viceroy or supreme governor by all the province. It is an ancient custom to celebrate birth-days, but not for private persons: nor is it so universal as it is in China. The women keep their birth-days, but the men are never with the women in any rejoicing whatever.” FERNANDEZ NAVARETTE’S *Account of Spain*. CHURCHILL’S *Collect.* vol. i. p. 71.

The celebration of the birth-day of the Great Mogul is thus described by Sir THOMAS ROE. “He and all his nobles made merry. I was invited to the ceremony too, and as I drank his health in a noble cup of gold set with emeralds, torquoises, and rubies, he intreated me when I drank the wine to accept of the cup as his present. There were several chargers of rubies and almonds made in gold and silver, which were brought in and thrown amongst the nobles and them that stood about him. His majesty ap-

peared in all the height of pomp and richness of dress that day, and his elephants were set out in all their most glorious furniture too; they all passed before him in great order, and bowed very handsomely to him as they marched along, which, all things considered, I thought one of the finest and most agreeable sights that day afforded." HARRIS'S *Collect.* vol. i. p. 166.

"All the Tartars observe this custom, to celebrate the birth-day of their lord most honorably. The birth-day of Kublai is kept the 28th of September, and this day he accounteth more solemn than any in the whole year, except the first of February, on which they begin the year. The king, therefore, on his birth-day, is clothed in a most precious garment of gold, and about two thousand barons and soldiers are clothed in the same color of gold, though of silk stuff, and a girdle wrought in gold and silver, which is given them, with a pair of shoes. Some wear pearls and garments of great price, who are next to the Khan: and these garments are not worn but on thirteen solemn feasts, according to the thirteen moons of the year. All are then clothed like kings. This custom is also observed by the Tartars, that on the birth-day of the Great Khan, all the kings, princes, and nobles, who are subject to his dominions should send presents to him, as to their Emperor: and they who desire to obtain any place of dignity or office of him, offer their petitions to twelve barons appointed for that purpose, and what they decree is all one as if the Emperor himself had answered them. All people also, of what faith or sect soever, whether Christians or Jews, Saracens, or Tartars, and Pagans, are bound solemnly to call upon their gods, for the life, safety, and prosperity of the Great Khan." *Voyages and Travels of MARCO POLO* in PINKERTON'S *Collect.* vol. vii. 132. Vid. also ALBERTI, *Obs. in loc.* KUINOEL, *Comment. in lib. Nov. Test.* and KEUCHENII *Annot.*

No. 957. — xiv. 8. *And she being before instructed of her mother.]* The word $\pi\gamma\omicron\beta\iota\beta\alpha\zeta\omega$ according to *Budæus*, has an allusion to a client instructing an advocate in his cause, giving him the heads of his defence, and furnishing him with all necessary particulars. This gives peculiar energy

to the part which we may suppose Herodias to have acted, in previously *instructing* her daughter what she should propose to the king by way of request; it manifests the contrivance, earnestness, and arrangement of the plan, which was so fatally carried into effect.

No. 958. — xiv. 11. *And his head was brought in a charger.*] Similar instances of unfeeling barbarity are to be met with in history. Mark Antony caused the heads of those he had proscribed to be brought to him while he was at table, and entertained his eyes a long while with that sad spectacle. Cicero's head being one of those that was brought to him, he ordered it to be put on the very pulpit where Cicero had made speeches against him.

“ Seljook, King of Persia, in a fit of intoxication, ordered one of his slaves to strike off the head of his queen. The cruel mandate was obeyed, and the head of this beautiful but ambitious princess was presented in a golden charger to her drunken husband, as he sat carousing with his dissolute companions.” MALCOLM'S *History of Persia*, vol. i. ch. 11. p. 389. See also ROLLIN'S *Ancient History*, b. 9. c. 3. sect. 3. *Prideaux. Connect.* A. A. C. 395. 477. 448. 404.

Similar instances are also to be found in more modern oriental history. Shah Sefi, who governed Persia in the first half of the seventeenth century, had resolved to remove out of the way the Iman-Kuli-Khan, Khan of Schiraz, who had become too powerful for him, as well as his three eldest sons. They were invited to come to the capital to be present at a grand entertainment at court, which was to last three days. The father excused himself on account of his age, but the sons came. On the third day the king arose and retired from the hall without saying a word. Half an hour after, three men, armed with sabres, entered, and cut off the heads of the Khans sons, laid them in a golden dish, and presented them to the king, who commanded that they should be shewn to the father, and when this was done, to cut off also his head. When this order was executed, the head of the father was laid along with the three others, and the dish again presented

to the king, who sent it into the harem to the queen-mother. TAVERNIER'S *Travels*, vol. i. p. 233.

No. 959. — xiv. 20. *They took up of the fragments that remained twelve baskets full.*] The reason why they were so easily supplied with such a number of baskets in a desert place, might be a custom which the Jews had of carrying baskets with hay and straw, in commemoration of what they did in Egypt, when they were obliged to carry bricks in baskets, and to go about and pick up straw to make bricks. Hence MARTIAL, (*Epigram*. l. v. ep. 17.) calls a Jew *cistifer*, a basket-bearer.

No. 960. — xiv. 31. *Wherefore didst thou doubt?*] This is a figurative word, taken either from a person standing where two ways meet, not knowing which to choose, but inclining sometimes to the one and sometimes to the other; or from the tremulous motion of a balance, when the weights on both sides are nearly equal, and consequently now the one and now the other scale seems to preponderate and fix the beam. The French word *balancer* very exactly answers to διαζειν in this latter view.

No. 961. — xv. 5. *It is a gift.*] There was a solemn form of devoting amongst the Jews called ευχη ωφελειας, and though very contrary to charity, yet frequent with them, to bind themselves by vow or execration to do nothing beneficial to a neighbour or parent, &c. This was called corban, and is the same with δωρον. This was used by them even against their own parents, and though contrary to the precept of honouring and relieving them, yet was considered obligatory by them. Many cases are to be found in Maimonides and the rabbins of this kind, and this it is, probably, which is charged on the Pharisees by Christ. But that which is more ordinarily received by the ancients, and which Origen had from an Hebrew, is, that corban and δωρον are a gift consecrated to God; and so saith Theophylact. The Pharisees persuading children to give nothing to their parents, but to consecrate all to the treasury of the temple, taught them to say, ‘O Father, that whereby thou mightest be profited (relieved) by me, is a gift,’ (consecrated to the temple) and so they divided with

the children all they had, leaving the poor parents without any relief in their old age. HAMMOND, *in loc.*

Origen upon this passage says, that he should never have understood it, had it not been for the information which he received from a Jew, who told him that it was the custom with some of their usurers, when they met with a tardy debtor, to transfer the debt to the poor's box; by which means he was obliged to pay it, under the penalty of bringing upon himself the imputation of cruelty to the poor and impiety towards God; and that children would sometimes imitate this practice in their conduct towards their parents.

No. 962. — xvi. 19. *I will give unto thee the keys of the kingdom of heaven.*] As stewards of a great family, especially of the royal household, bore a key, probably a golden one, in token of their office, the phrase of giving a person the key naturally grew into an expression of raising him to great power. Comp. *Isaiah* xxii. 22. with *Rev.* iii. 7. This was with peculiar propriety applicable to the stewards of the mysteries of God. 1 *Cor.* iv. 1. Peter's opening of the kingdom of heaven, as being the first that preached it both to the Jews and to the Gentiles, may be considered as an illustration of this promise; but it is more fully explained by the power of binding and loosing afterwards mentioned.

No. 963. — xviii. 6. *But whoso shall offend one of these little ones who believe in me, it were better for him that a millstone were hung about his neck, and that he were drowned in the depth of the sea.*] *Grotius* observes, that the kind of punishment here alluded to was not used among the Jews, but that it was practised by the ancient Syrians. *Casaubon* (upon the 67th chapter of *Suetonius's Augustus*) relates, that the tutor and ministers of Caius Cæsar, for taking the opportunity of his sickness and death, to infest and ruin the province by their pride and covetousness, were, with a heavy weight put about their necks, thrown headlong into a river. It may be observed also that when the punishment of drowning was inflicted, the persons condemned were rolled up in sheets of lead, and so cast into the water.

JOSEPHUS says, *Ant. lib. xiv. cap. 15. § 10.* that the Galiléans revolting, *τας τα Ἡρωδου φρονενας εν τη λιμνη KATEΠONTΩΣΑΝ*, *drowned* the partizans of Herod in the lake or sea of Gennesareth. The Scholiast on *Aristophanes, Equit. lin. 1360.*, informs us, that *ὅταν KATEΠONTΟΥΝ τινας, βαρος ΑΠΟ ΤΩΝ ΤΡΑΧΗΛΩΝ ΕΚΡΕΜΩΜ*, when they *drowned* any persons they *hung a weight* on their necks. So SÜETONIUS, in the life of *Augustus, § 67.* says, that prince punished certain persons for their oppressions in a province (either of Syria or Lycia, namely), by throwing them into a river *with heavy weights about their necks*, “*oneratis gravi pondere cervicibus, præcipitavit in flumen.*” “If a woman cause any person to take poison, sets fire to any person’s house, or murders a man, the magistrate then having bound a stone to her neck, shall drown her.” HALHED’S *Code of Gentoo Laws*, p. 306. MAURICE’S *Ind. Ant.* vol. 7. p. 331. SHAW’S *Travels*, p. 254., and ELSNER *Obs.* vol. i. p. 85.

No. 964. — xviii. 25. *His lord commanded him to be sold, and his wife and children and all that he had.*] It was not only the custom of the Jews to come upon children for the debts of their parents, but of other nations also. With the Athenians, if a father could not pay his debts, the son was obliged to do it, and in the mean time to be kept in bonds till he did. ALEX. *ab Alex. Genial. Dier.* l. vi. c. 10. Grotius proves from Plutarch and Dionysius Halicarnassensis, that children were sold by the creditors of their parents in Asia, at Athens, and at Rome.

No. 965. — xviii. 34. *And his lord was wroth, and delivered him to the tormentors.*] Imprisonment is a much greater punishment in the eastern parts of the world than here; state criminals especially, when condemned to it, are not only forced to submit to a very mean and scanty allowance, but are frequently loaded with clogs, or yokes of heavy wood, in which they cannot either lie or sit at ease; and by frequent scourgings, and sometimes by rack-ing are quickly brought to an untimely end. SAMEDO’S *China*, p. 225. To this there is probably a reference here.

The word *βασανιστης* properly denotes examiner, particularly one who has it in charge to examine by torture.

Hence it came to signify gaoler, for on such in those days this charge commonly devolved. They were not only allowed, but even commanded to treat the wretches in their custody with every kind of cruelty, in order to extort payment from them, in case they had concealed any of their effects : or, if they had nothing, to wrest the sum owed from the compassion of their relations and friends, who to release an unhappy person for whom they had a regard from such extreme misery, might be induced to pay the debt : for, let it be observed, that the person of the insolvent debtor was absolutely in the power of the creditor, and at his disposal. CAMPBELL'S *Translation of the Gospels*, note.

No. 966. — xix. 13. *That he should put his hands on them and pray.*] It was common with the Jews to bring their children to venerable persons, men of note for religion and piety, to have their blessing and prayers. Gen. xlviii. 14.

It appears to have been customary among the Jews, when one prayed for another who was present, to lay his hand upon the person's head. CAMPBELL'S *Translation of the Gospels*, note.

No. 967. — xix. 24. *It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.*] The plundering Arabs commonly ride into houses, and commit acts of violence, if measures are not taken to prevent them. On this account the doors are often made very low, frequently not above three feet in height. This must be very inconvenient for those who keep camels, and must often want to introduce them into their court yards. They, however, contrive to do this, by training them up not only to kneel down when they are loaded and unloaded, but to make their way *on their knees* through such small door-ways. This must, without doubt, be attended with great difficulty, and makes the comparison of our Lord sufficiently natural ; *it would be as easy to force a camel through a door-way as small as the eye of a needle, as for a rich man to enter into the kingdom of God.* HARMER, vol. iii. p. 89. See also EWALDI, *Emblem. sac.* vol. iii. p. 207.

There is an expression similar to this in the Koran. "The impious, who in his arrogance shall accuse our doctrine of falsity, shall find the gates of heaven shut; nor shall he enter there, till a camel shall pass through the eye of a needle. It is thus that we shall recompence the wicked." *Surat. 7. v. 37.* This mode of expression, so common among the Jews, signified a thing impossible. Hence this proverb, a camel in Media dances in a rabe; a measure which held about three pints. No man sees a palm tree of gold, nor an elephant passing through the eye of a needle..

No. 968. — xx. 21. *She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.*] This request was made in allusion to the ab bethdin, or father of the court, who sat on the right hand of the nasi or president of the sanhedrim; and to the hacam or sage, who sat on the left. LAMY, *App. Bibl.* b. i. c. 12. p. 201.

No. 969. — xx. 16. *For many are called, but few chosen.*] There was not an Israelite that did not carry arms; the priests and Levites not excepted. 2 *Sam.* xxiii. 20. 1 *Kings*, ii. 35. All were reckoned soldiers that were of age for service, and that was at twenty years old and upwards. *Numb.* i. 3. 22. They were like the militia in some countries, always ready to assemble at the first notice. The difference is, that with us, all ecclesiastics are forbidden the use of arms, and that we have moreover an infinite number of people unfit for war: whereas they were all husbandmen and shepherds, inured from their childhood to labour and fatigue. Nor is it improbable that they used them to handle arms from the time of David and Solomon. Thus at Rome, all the citizens of such an age were obliged to serve a certain number of campaigns, when they were commanded; from whence it comes that they did not use the expression of *levying* troops, but called it choosing (*delectum habere*) them, because they had always a great many more than they wanted. This is what our Lord refers to when he says, *many are called, but few chosen.* The great mass of the people were called together, and a choice

was made of those who were most fit for service. FLEURY'S *Hist. of Israelites*, p. 152.

This passage seems to refer to the ancient Roman custom of recruiting their armies. Among this celebrated people, no one was forced to serve his country in a military capacity; and it was the highest honour to be deemed worthy of thus serving it. The youth were instructed, almost from their cradles, in military exercises. The Campus Martius was the grand field in which they were disciplined. There they accustomed themselves to leaping, running, wrestling, bearing burdens, fencing, throwing the javelin, &c. and when, through these violent exercises, they were besmeared with dust and sweat, in order to refresh themselves, they swam twice or thrice across the Tyber. Rome might at any time have recruited her armies by volunteers from such a mass of well-educated hardy soldiers, but she thought proper, to use the words of the Abbe Mably, that the honour of being chosen to serve in the wars, should be the reward of the accomplishments shewn by the citizens in the Campus Martius, that the soldier should have a reputation to save, and that the regard paid him, in choosing him to serve, should be the pledge of his fidelity and zeal in the discharge of his duty. The age of serving in the army was from seventeen to forty-five, and the manner in which they were chosen was the following. After the creation of consuls, they every year named twenty-four military tribunes, part of whom must have served five years at least, and the rest eleven. When they had divided among them the command of the four legions to be formed, the consuls summoned to the capitol, or Campus Martius, all the citizens, who, by their age were obliged to bear arms. They drew up by tribes, and lots were drawn to determine in what order every tribe should present its soldiers. That which was the first in order, chose the four citizens who were judged the most proper to serve in the war; and the six tribunes who commanded the first legion, chose one of these four, whom they liked best. — The tribunes of the second and third legions likewise made their choice one after another: and he that remained, entered into the fourth legion. A new tribe presented

other four soldiers, and the second legion chose first. The third and fourth legions had the same advantage in their turns. In this manner each tribe successively chose four soldiers, till the legions were complete. They next proceeded to the creation of subaltern officers, whom the tribunes chose from among the soldiers of the greatest reputation. When the legions were thus completed, the citizens who had been called but not chosen, returned to their respective employments, and served their country in other capacities.

Montesquieu informs us, that by the Ripuarian laws, at the end of fifteen years, the ability of bearing arms, and the age of manhood went together. This is the age of manhood among the American Indians. "The Indians begin to bear arms at the age of fifteen, and lay them aside when they arrive at the age of sixty." *Lewis and Clarke's New Travels among the Indians*, p. 70.

No. 970. — xx. 23. *Ye shall drink indeed of my cup.*] It was anciently the custom at great entertainments, for the governor of the feast to appoint to each of his guests the kind and proportion of wine which they were to drink, and what he had thus appointed them, it was thought a breach of good manners either to refuse or not drink up; hence a man's *cup*, both in sacred and profane authors, came to signify the portion, whether of good or evil, which befalls him in this world. Thus *Homer* introduces Achilles comforting Priam for the loss of his son.

*Two urns by Jove's high throne have ever stood,
The source of evil one, and one of good :
From thence the cup of mortal man he fills,
Blessings to those, to these distributes ills ;
To most he mingles both ; the wretch decreed
To taste the bad unmix'd is curs'd indeed ;
Pursued by wrongs, by meagre famine driv'n,
He wanders, outcast both of earth and heaven.
The happiest taste not happiness sincere,
But find the cordial draught is dash'd with care.*

Iliad, xxiv.

Similar to this is what we meet with in *Psalms* lxxv. 8. *In the hand of the Lord there is a cup, and the wine is red ; it is full of mixture, and he poureth out of the same ; but the*

dregs thereof, all the wicked of the earth shall wring them out, and drink them. What Christ means by the expression, we cannot be at a loss to understand, since, in two remarkable passages, *Luke* xxii. 42. and *John* xviii. 11. he has been his own interpreter: for *lethale poculum bibere*, or to taste of death, was a common phrase among the Jews, and from them we have reason to believe that our Lord borrowed it.

No. 971. — xxi. 8. *Others cut down branches from the trees, and strewed them in the way.*] It was usual in the East to strew flowers and branches of trees in the way of conquerors and great princes. So we find that those who esteemed Christ to be the Messiah and their King, acted towards him. A similar instance may be found in *HERODOTUS*, (vii. p. 404.) He informs us that people went before Xerxes passing over the Hellespont, and burnt all manner of perfumes on the bridges, and strewed the way with myrtles.

Boughs and hymns were usual among the Grecians on any time of festivity. *Clemens ex Orpheo*. So Athenian feasts named *τα οσχοφορια*. *Grotius*. Nero had flowers strewed before him upon his return from the Grecian games. *TACITUS Ann.* Appendix by *Murphy*, l. 16. 12. *SUETONIUS*, s. 25. Vid. *ADAMI Observat.* p. 150. *ALTMANNO Obs.* vol. ii. p. 420. *J. LYDIUS in Agonist. Sacr.* p. m. 152. and *KUINOEL Comment.* vol. i. p. 528.

No. 972. — xxi. 9. *And the multitudes that went before, and that followed, cried, saying, Hosannah to the son of David.*] This was a form of acclamation used in the feast of tabernacles, when they carried boughs in their hands, and sung psalms and hosannahs. The use of boughs and hymns was common amongst the Greeks, in any time of sacred festivity. According to *Hesychius* they held a bough of laurel in their hands when they praised their gods. As this ceremony was used at the inauguration of a king, who was honored with the strewing of garments and boughs, so in the present instance it was an acknowledgment of Christ as the Messiah, whom they expected, and thus welcomed.

No. 973. — xxi. 12. *And Jesus went into the temple of God, and cast out all that sold and bought in the temple and*

overthrew the tables of the money-changers.] The money-changers were such persons as supplied the Jews, who came from distant parts of Judea, and other parts of the Roman empire, with money, to be received back at their respective homes, or which they had paid before they began their journey. Perhaps also they exchanged foreign coins for those current at Jerusalem. The Talmud and Maimonides inform us, that the half-shekel paid yearly to the temple by all the Jews, *Exod.* xxx. 15. was collected there with great exactness in the month Adar, and that on changing the shekels and other money into half-shekels for that purpose, the money-changers exacted a small stated fee, or payment, called kolbon. It was the tables on which they trafficked for this unholy gain which Christ overturned. HAMMOND, *in loc.*

No. 974. — xxi. 12. *And the seats of them that sold doves.]* SELDEN (*de Diis Syris, Syntag.* ii. cap. 3. p. 276.) tells us he had learned from Ferdinandus Polonus, that the keepers and sellers of pigeons were looked upon as men of infamous character among the Jews, and held in no better estimation than thieves, gamblers, and the like; mentioning at the same time the opinion of Scaliger, that the persons here spoken of were those who taught pigeons to fly, and carry messages.

No. 975. — xxi. 21. *Ye shall say to this mountain, be thou removed.]* It was a common saying among the Jews, when they intended to commend any one of their doctors for his great dexterity in solving difficult questions, that *he was a rooter up of mountains.* In allusion to this adage, Christ tells his disciples, that *if they had faith, they might say to a mountain, be thou removed, and be thou cast into the sea, and it should be done;* that is, in confirmation of the Christian faith, they should be able to do the most difficult things. As these words are not to be taken in a literal sense, so they are likewise to be restrained to the age of miracles, and to the apostles, since experience convinces us, that this is no ordinary and standing gift belonging to the church. WHITBY.

No. 976. — xxi. 34. *And when the time of the fruit drew near, he sent his servants to the husbandmen, that they*

might receive the fruits of it.] The fruit of all manner of trees for the first three years was not to be eaten, nor any profit made of it: in the fourth year it was to be holy, to praise the Lord with; being either given to the priests, or eaten by the owners before the Lord at Jerusalem; in the fifth year it might be eaten and made use of for profit, and thenceforward every year. To this time of fruit, and the custom of bringing it up to Jerusalem, there seems to be an allusion here.

“ The Jews were obliged every year to offer to God the first of all the fruits of the earth, *Deut. xxvi. 2.* when the head of a family walked in his garden, and perceived which tree first bore fruit, he distinguished it by tying on a thread that he might know it when the fruits were ripe. At that time each father of a family put that fruit into a basket. At length all the heads of families who had gathered such fruit in one town, were assembled, and deputies were chosen by them to carry it to Jerusalem. These offerings were put upon an ox crowned with flowers, and the commissioners of the convoy went in pomp to Jerusalem, singing these words of the 122d Psalm, *I was glad when they said unto me, let us go into the house of the Lord.* When they arrived at the city, they sung these words, *Our feet shall stand within thy gates, O Jerusalem!* At length they went to the temple, each carrying his offering on his shoulders, the king himself not excepted, again singing, *Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors.* Psalm xxiv. 7.

No. 977. — xxii. 3. *And sent forth his servants to call them that were bidden to the wedding.]* To explain the reason why the servants were sent to *call* them that were already bidden, GROTIUS informs us, that it was sometimes customary to give two invitations to a feast.

No. 978. — xxii. 11. *And when the king came in to see the guests.]* The Persians “ in circumstances of grief or joy visit each other with great attention, which is a tribute of duty always expected from persons of inferior condition, especially if they be dependent. The guests are ushered into a large room, and served with coffee and tobacco. After some time *the master of the house enters*, and his

visitors, rising to receive him, continue standing till he has passed through the whole company and paid his respects to each: he then takes his seat, and by signs permits them to be also seated." GOLDSMITH'S *Geography*, p. 216. In the parable now referred to, the circumstances of which may reasonably be supposed conformable to existing customs, it is evidently implied that the guests were collected together previous to the appearance of the king, who *came in to see the guests*. So also in *Luke* xiv. 10. in a similar parable, it is said, *when thou art bidden, go and sit down in the lowest room, that WHEN HE THAT BADE THEE COMETH, he may say unto thee, go up higher*. This unquestionably confirms the application of the Persian ceremony to the parable first cited. It may just be further observed, that in the last mentioned passage it seems as if it had then been the prevailing practice, for the master of the house "to pass through the guests and pay his respects to each of them," as was certainly the case in Persia.

No. 979. — xxii. 11. *A wedding garment.*] It was usual for persons to appear at marriage-feasts in a sumptuous dress, generally adorned with florid embroidery, as some writers tell us, see *Rev.* xix. 8. and HAMMOND, *in loc.*; but as it could not be expected that travellers thus pressed in should themselves be provided with it, we must therefore conclude, not only from the magnificence of the preparations, to which we must suppose the wardrobe of the prince corresponded, but likewise from the following circumstance of resentment against this guest, that a robe was offered, but refused by him: and this is a circumstance which (as *Calvin* observes) is admirably suited to the method of God's dealing with us, who indeed requires holiness in order to our receiving the benefits of the gospel, but is graciously pleased to work it in us by his Holy Spirit, and therefore may justly resent and punish our neglect of so great a favour.

The following extract will shew the importance of having a suitable garment for a marriage-feast, and the offence taken against those who refuse it when presented as a gift. "The next day, Dec. 3. the king sent to invite the ambassadors to dine with him once more. The Mehemander

told them, it was the custom that they should wear over their own clothes the best of those garments which the king had sent them. The ambassadors at first made some scruple of that compliance : but when they were told that it was a custom observed by all ambassadors, and that no doubt the king would take it very ill at their hands if they presented themselves before him without the marks of his liberality, they at last resolved to do it; and, after their example, all the rest of the retinue.” *Ambassador’s Travels*, p. 188. Homer relates that Telemachus and the son of Nestor, arriving at Lacedaemon when Menelaus was making a marriage-feast for his son and daughter, were accommodated with garments suited to the occasion, after having been bathed and anointed. Thus *Homer, Odys. 4. v. 49.*

Τους δ’ ἐπει οὖν δρῶμαι λουσαν καὶ χρίσαν ἐλαίῳ,
 Ἀμφὶ δ’ ἀρα χλαίνας οὐλας βαλον ἠδὲ χιτῶνας,
 Ἐς ῥα ἱθονοὺς ἐζόντο παρ’ Ἀτρεΐδην Μενέλαον.

They entered each a bath, and by the hands
 Of maidens lav’d, and oil’d, and cloth’d again,
 With shaggy mantles and resplendent vests,
 Sat both enthron’d at Menelaus’ side. COWPER.

Mention is made of wedding garments by heathen writers. Aristophanes, in *Avib. v. 1692.* speaks of a γαμικὴ κλάνις, a wedding garment; and Eustathius, in his note upon *Homer, Odys. ζ. 28.* has these words, ἐθός, φασιν, ἣν τὰς νυμφὰς τοῖς τε νυμφίῳ ἐσλήτας ἐν τῷ τε γάμῳ καίρῳ χαρίζεσθαι. It was a custom, they say, for the bride to make presents of garments to the people, belonging to the bridegroom, at the time of the wedding. We learn from *Cicero (Orat. in Vatin. c. 13.)* that a white habit was commonly worn at feasts among the Romans. *Cum ipse Opuli dominus, Q. Arrius, albatu esset.* Vid. *ALTMANNI MELEMATEMATA, Phil. Crit. tom. i. p. 118.* and *Dr. CLARKE’S Travels, vol. ii. p. 352. note.*

No. 980. — xxii. 24. *Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.*] Some of the Jewish institutions appear to have had a particular respect to the preservation of the tribes distinct from each other, and the separation of

the nation at large from the rest of mankind. To some such reason as this may perhaps be ascribed the peculiar usage alluded to in these words. The marriage of the widow with her brother-in-law was performed without much ceremony; because the widow of the brother who died without children passed at once for the brother-in-law's wife. Custom, however, required that it should be acknowledged in the presence of two witnesses, and that the brother should give a piece of money to the widow. The nuptial blessing was added, and a writing to secure the wife's dower. Some believe that this law was not observed after the Babylonish captivity, because since that time there has been no distinction of the inheritances of the tribes. The present Jews do not practise this law, or at least very rarely.

Leo of Modena describes this practice in the following manner: — “ Three rabbins and two other witnesses, the evening before, choose a place where the ceremony may be performed. The next day, when they come from morning prayers, they all follow the rabbins and witnesses, who in the appointed place sit down, and order the widow and her brother-in-law to appear before them, who declare that they there present themselves in order to be free. The principal rabbin proposes several questions to the man, and exhorts him to marry the widow; then, seeing him persist in his refusal, after some other interrogatories the man puts on one of the rabbin's shoes, which is fit for any foot, and the woman in the mean time draws near to him, and assisted by the rabbin, says to him in Hebrew, ‘ My husband's brother will not continue the posterity of his brother in Israel, and refuses to marry me, as being my brother-in-law.’ The brother-in-law answers, ‘ I have no mind to take her.’ Hereupon the woman stoops down, loosens and pulls off the shoe, throws it upon the ground, spits before him, and says in Hebrew to him, with the help of the rabbin, ‘ So shall it be done unto that man who will not build up his brother's house; and his name shall be called in Israel, the house of him that hath his shoe loosed.’ These words she repeats three times, and they who are present answer as often, ‘ He that hath his shoe

loosed.' Hereupon the rabbin immediately tells her, that she may marry again; and if she requires any certificate of what is done, the rabbins shall deliver one to her."

It appears from the book of *Ruth*, that the law *Deut.* xxv. 5. &c. concerning a man's *taking the widow of his deceased brother, and raising up seed unto his brother*, extended farther than to the husband's brother, namely, to such kinsman as had the right of redemption. See *Ruth* iii. 12, 13. iv. 5. 10.

It is also evident from *Gen.* xxxviii. 8. that the custom of marrying the deceased brother's wife was far more ancient than the *Mosaic* law; and from this ancient custom, or rather from the Mosaic institution, the *Athenians* appear to have had that remarkable law, that "no heiress must marry out of her kindred, but shall resign up herself and her fortune to her *nearest relation*; and *by the same law, the nearest relation was obliged to marry her.*"

Lex est, ut orbæ qui sint genere proxumi,
Iis nubant: & illos ducere eadem hæc lex jubet.

TERENT. *Phormio*. Act i. Sc. 2. lin. 75, 6.

See also Archbishop POTTER's *Grecian Antiquities*, vol. i. p. 159. 1st edit. GROTIUS *de Verit. Rel. Christ.* lib. i. cap. 15. not. 2.

Among the modern eastern nations we *still* meet with the law or custom of *marrying the brother's widow*. Thus OLEARIUS, in *The Ambassador's Travels into Persia*, (p. 417. English edit.), informs us concerning the *Circassians*: "When a man dies without issue, his brother is obliged to marry the widow, to raise up seed to him." So *Complete System of Geography*, vol. ii. p. 168. col. 2. In the *Annual Register* for 1779, Characters, p. 45. we read, "Marrying a brother's widow, if childless, is still customary in some parts of *Tartary*, particularly *Circassia*." And Mons. VOLNEY, (*Voyage en Syrie*, tom. ii. p. 74. French edit.) observes, that "the *Druzes* retain, to a certain degree, the custom of the Hebrews, which directed a man to marry his brother's widow; but this is not peculiar to them, for they have this as well as many other customs of that ancient people, in common with the inhabitants of Syria, and

with the Arabians in general." But NIEBUHR (*Description de l'Arabie*, p. 61. French edit.) says, "It does indeed happen among the *Mahometans*, that a man marries his brother's widow, but she has no right to compel him so to do."

No. 981. — xxii. 30. *For in the resurrection they neither marry nor are given in marriage.*] This declaration of Christ is directly contrary to the opinion and practice of some of the ancient idolaters, and particularly the Persians. From a notion that married people were peculiarly happy in a future state, they used often to hire persons to be espoused to such of their relations as had died in celibacy. RICHARDSON'S *Dissert. on the East*, p. 347.

"When one man has had a son, and another man a daughter, although both may have been dead for some years, they have a practice of contracting a marriage between their deceased children, and of bestowing the girl upon the youth. They at the same time paint upon pieces of paper human figures to represent attendants with horses and other animals, dresses of all kinds, money, and every article of furniture, and all these, together with the marriage contract, which is regularly drawn up, they commit to the flames: in order that through the medium of the smoke, as they believe, these things may be conveyed to their children in the other world, and, that they may become husband and wife, in due form. After this ceremony the fathers and mothers consider themselves as mutually related in the same manner as if a real connection had taken place between their living children." MARCO POLO, *Travels*, p. 218.

"In the province of Shan-si, they have a ridiculous custom, which is to marry dead folks. F. Michael Trigautius, a Jesuit, who lived several years in that province, told it us whilst we were confined. It falls out that one man's son, and another man's daughter dies. Whilst the coffins are in the house, and they use to keep them two or three years or longer, the parents agree to marry them. They send the usual presents as if they were alive, with much ceremony and music, after this they put together the two coffins, keep the wedding dinner before them, and lastly they lay them together in one tomb. The parents from

this time are looked upon not only as friends but relations, as they would have been, had their children been living."

P. NAVARETTE, in *Churchill's Collection*, vol. i. p. 69. See also MALCOLM's *History of Persia*, vol. i. p. 413. note.

No. 982. — xxii. 40. *On these two commandments hang all the law and the prophets.*] These words allude to a custom mentioned by *Tertullian*, of writing the laws and hanging them up in a public place, that they might be seen by all the people. It imports, that in these two commandments is contained all that the law and the prophets require, in reference to our duty to God and man; for though there are some precepts of temperance which we owe to ourselves, yet they are such as we may be inclined to perform from the true love of God and of our neighbour; for the love of God will preserve us from impatience, discontent, and evil lustings; it will make us watchful over ourselves to keep a good conscience, as being solicitous for our eternal welfare: and the love of our neighbour will restrain us from all angry passions, such as envy and malice, which arise against him: so that these two commandments may be very justly called an abridgment or compendium of the whole Scriptures. WHITBY.

Others, however, think that the expression *κρεμασθαι εν* denotes to hang or depend upon, agreeably to the *Latin* idiom. *Cassander* and *Grotius*, to whom we may add our English translators, were of this latter opinion, to which *Stockius* subscribes, and cites the similar *Latin* phrase, *pendere in*, from *CICERO's* Oration against *Piso*, § 41. edit. *Olivet*: "An tu mihi — dicere audes (non) in tabellis paucorum judicium, sed in sententiis omnium civium famam nostram fortunamque pendere? Darest thou object to me, that our fame and fortune depend not on the tablets of a few judges, but on the opinions of all our fellow-citizens?"

No. 983. — xxiii. 2. *The scribes.*] The scribes were persons some way employed about books, writings, or accounts, either in transcribing, reading, or explaining them. According to these various employments there were several sorts of them. Most authors, however, reduce them to two general classes, civil and ecclesiastical scribes. Of the civil scribes there were doubtless various ranks and degrees,

from the common scrivener to the principal secretary of state. It is probable the next scribe in office was the secretary of war, called the principal scribe of the host, who mustered the people of the land, *2 Kings* xxv. 19. It is reasonably supposed this is the officer referred to in *Isaiah* xxxiii. 18. *Where is the scribe? Where is the receiver? Where is he that counteth the towers?* Besides the principal scribes or secretaries, we read of numbers of a lower order, as of *the families of the scribes which dwelt at Jabez*, *1 Chron.* ii. 55. and of the scribes, as well as the officers and porters that were of the tribe of Levi, *2 Chron.* xxxiv. 13. It is probable some of these were under secretaries and clerks to the principal scribes; others of them might be scriveners employed in drawing deeds and contracts, and in writing letters, and any other business of penmanship. Such scribes are referred to in *Psalms* xlv. 1. *My tongue is as the pen of a ready writer.* Others of these inferior scribes might be schoolmasters, who, as the Jewish doctors tell us, were chiefly of the tribe of Simeon, and that Jacob's prophetic curse upon this tribe, that *they should be divided in Jacob, and scattered in Israel*, *Gen.* xlix. 7. was hereby accomplished.

The ecclesiastical scribes, who are frequently mentioned in the New Testament, were the learned of the nation who expounded the law, and taught it to the people, and are therefore sometimes called νομοδιδασκαλοι, doctors of the law. The νομικοι so often mentioned in the New Testament, and rendered *lawyers*, were the scribes. Compare *Matt.* xxii. 35. with *Mark* xii. 28. Scribe was a general name or title of all who studied, and were teachers of the law and of religion, *Isaiah* ix. 15. They were the preaching clergy among the Jews, and while the priests attended the sacrifices, they instructed the people. It appears, however, that what they taught chiefly related to the traditions of the fathers; that it was about external, carnal, and trivial rites; and that it was very litigious and disputatious. JENNINGS'S *Jewish Ant.* vol. i. p. 390.

No. 984. — xxiii. 5. *They make broad their phylacteries.*] These were four sections of the law written on parchments folded up in the skin of a clean beast, and

tied to the head and hand. The four sections were the following: *Exod.* xiii. 2—11. *Exod.* xiii. 11—17. *Deut.* vi. 4—10. *Deut.* xi. 13—22. Those that were for the head were written and rolled up separately, and put in four distinct places in one skin, which was fastened with strings to the crown of the head towards the face. Those that were for the hands were written in four columns on one parchment, which being rolled up was fastened to the inside of the left arm between the shoulder and the elbow, that it might be over-against the heart.

Justin Martyr understood the command, *Deut.* vi. 8. literally; for in his *Dialogue with Trypho*, he tells him that “God by Moses, φυλακτήριον ἐν ὑμεσὶ λεπτοῖσιν γεγραμμένων χαρακτήρων τινων, ἃ πάντως ἁγία νοθεύειν εἶναι, περικεῖσθαι ὑμᾶς ἐκέλευσε, commanded you (the Jews) to wear a *phylactery* of characters, which we by all means judge to be sacred, written on very small bits of parchment.” p. 230. edit. *Thirlby*, p. 265. edit. *Colon*. The grecizing Jews seem to have called these *bits of parchment* Φυλακτήρια originally, because they reminded them to *keep* the law; and *Kypke* remarks, that *Plutarch*, *Quæst. Rom.* p. 288. mentions the *Bulla*, KENNETT’S *Rom Ant.* p. 309. which was suspended from the necks of the more noble Roman boys, as perhaps, “πρὸς εὐλαξίαν — ΦΥΛΑΚΤΗΡΙΟΝ — καὶ τροπὸν τινὰ τῆς ἀκολαστῆς χαλινός, a preservative of good order, and, as it were, a bridle on incontinence.” But it is not improbable that some of the Jews in our Saviour’s time, as they certainly did afterwards, regarded their *Phylacteries* as *amulets* or *charms*, which would *keep* or *preserve* them from evil; in which sense the word Φυλακτήριον is sometimes used in the Greek writers. See *Wetstein* and *Kypke*. There is a remarkable passage in the *Rabbinical Targum* on *Cant.* viii. 3. written about (see *WALTON’S Prolegom. in Bibl.* xii. 15.) 500 years after Christ, which may both serve to illustrate what our Lord says, *Matt.* xxiii. 5. and to shew what was the notion of the more modern Jews concerning their *Phylacteries*. It runs thus: “The congregation of *Israel* hath said, I am chosen above all people, because I bind the *Phylacteries* (תפלין) on my left hand, and on my head, and the scroll is fixed on the right side of

my door, the third part of which is opposite to my bed-chamber, *that the evil spirits may not have power to hurt me.*"

No. 985. — xxiii. 6. *And love the uppermost rooms at feasts.*] "At their feasts matters were commonly ordered thus: three couches were set in the form of the Greek letter Π. The table was placed in the middle, the lower end whereof was left open to give access to servants for setting and removing the dishes, and serving the guests. The other three sides were enclosed by the couches, whence it obtained the name of triclinium. The middle couch, which lay along the upper end of the table, and was therefore accounted the most honourable place, and that which the Pharisees are said particularly to have affected, was distinguished by the name *πρωτοκλισια*." CAMPBELL, *Prelim. Dissert.* p. 365.

Jarchi on this passage observes, that by the manner of sitting it was known who was the greatest. With the Romans, the most honourable place was at the upper end of the table. Some think it was more honourable to sit in the middle: but the master of the feast sat at the lower end: and to senior men, who were venerable with age or excelled in prudence and authority, the first sitting down and the more honourable place was given: and when the table was taken away, they used to rise first. ALEX. *ab. Alex. Genial. Dier.* l. v. c. 21. The middle place was the more honourable with the Numidians, SALLUST, *Bell. Jugurth.* p. 45. and also with the Jews, and this was what the Pharisees sought for. The chief seats in the synagogues were so placed, that those who occupied them had their faces to the people; the Pharisees therefore coveted them, that they might be in full view of all who were present.

No. 986. — xxiii. 14. *For a pretence make long prayers.*] Maimonides says "the ancient saints or good men used to stay an hour before prayer, and an hour after prayer, and held an hour in prayer." This being done three times a day, nine hours every day were spent in this manner. On this account they obtained the character of very devout men, and hereby covered all their oppression of the poor.

No. 987. — xxiii. 15. *Ye compass sea and land to make one proselyte.*] This assertion is greatly illustrated by ob-

serving, that the zeal of the Jews in making proselytes, even at Rome, was so remarkable about this time, that it became almost proverbial among the Romans. Thus HORACE:

——— veluti te
Judæi cogemus in hanc concedere turbam.

Lib. i. Sat. 4. l. 142.

We, like the Jews, will force you to our herd.

AMBROSE, tom. v. 15 fol. Paris edit., says of the Jews, *Hi arte insinuant se hominibus, domos penetrant ingrediuntur prætoria, aures judicum et publica inquietant et ideo magis prævalent, quo magis sunt impudentes.*

Dio speaks thus of the *Jewish Proselytes*: Εἰς καὶ παρὰ τοῖς Ῥωμαίοις τὸ γένος τῆτο, κολασθέν μὲν πολλακίς, αὐξηθὲν δὲ ἐπὶ πλείον, ὥς τε καὶ ἐς παρρησίαν τῆς νομισθεως ἐκνικῆσαι. This kind of people is found even among the Romans: they have often indeed been punished, but are still *vastly increased*, so as to have, at length, obtained a toleration of their worship. *Wetstein* also partly produces another remarkable passage from *Livy*, lib. iv. cap. 30. where the historian, having mentioned a grievous drought and pestilence that prevailed at Rome, adds, “*Nec corpora modo affecta tabo, sed animos quoque multiplex religio, et pleraque externa, invasit; novos ritus sacrificandi VATICINANDO inferentibus in domos, quibus quæstui sunt capti superstitione animi: donec publicus jam pudor ad primores civitatis pervenit; cernentes in omnibus vicis sacellisque peregrina atque insolita piacula pacis Deum exposcendæ. Datum inde negotium Ædilibus, ut animadverterent nequi, nisi Romani Dii, neu quo alio more, quam patrio, colerentur.* — Neither were the bodies alone of men affected with the pestilence, *but their minds also were invaded by a regard to various religious ceremonies, principally foreign; new rites of sacrificing having been* THROUGH SOOTHSAYING *introduced into families by such as make a gain of minds enslaved to superstition: till at length the popular disgrace came to be observed by the chief men of the state, who in all the streets and chapels saw foreign and unusual expiations for exploring the mercy of the Gods.* Upon which the Ædiles were directed to take care, *that no Gods but those of Rome should be worshipped, nor in any other*

than the Roman manner." The drought and pestilence here noticed are placed by *Livy* under the consulship of *A. Cornelius Cossus* and *T. Quintius Pennus*, that is, according to the *Fasti Romani Consulares* at the end of *Ainsworth's* Latin Dictionary, in the year of the building of Rome 327, and before Christ 426. Now the prophet *Joel*, ch. iii. or vi. 6. foretelling the capture and desolation of *Tyre* by *Alexander the Great*, says, *The children also of Judah and the children of Jerusalem, have ye [Tyrians] sold unto the Græcians, that ye might remove them far from their border.* Since then there was a very early and frequent communication between *Greece* and *Rome*, is it not probable that some of these *Jewish* captives were sold to the *Romans*, and that among the foreign religious rites above mentioned to be introduced, and for some time favourably received at *Rome*, these *Jews*, according to their national zeal for their religion, brought and propagated *their own*? Especially as it appears from the word *VATICINANDO* that the Religionists mentioned by *Livy* pretended to some kind of *divine communication* or *revelation*. See *Bp. NEWTON on Proph.* vol. i. p. 334—9, 1st. edit. 8vo.

No. 988.—xxiii. 24. *Ye strain at a gnat and swallow a camel.*] This is an allusion to a custom the *Jews* had of filtering their wine for fear of swallowing any insect forbidden by the law as unclean. *Maimonides* in his treatise of forbidden meats (cap. ii. art. 20.) affords a remarkable illustration of our Saviour's proverbial expression. "He who strains wine, or vinegar, or strong drink, and eats the gnats, or flies, or worms which he hath strained off, is whipped."

In these hot countries, as *Serrarius* well observes, (*Trihæres*, p, 51.) gnats were apt to fall into wine, if it were not carefully covered; and passing the liquor through a strainer, that no gnat or part of one might remain, grew into a proverb for exactness about little matters. Vide *CHISHUL's Antiq. Asiaticæ*.

As the antients did not ferment their wine, they strained what they drank, immediately before they lay down to table, or whilst they were at it. Two instruments for this purpose, of white metal and elegant workmanship, are in the cabinet of *Herculaneum*. They are made in the fash-

ion of round and deep plates, half a palm in diameter, with flat handles ; one plate fitting into the other, and the handles matching so exactly, that when put together they seem to make but one vessel. Into the upper vessel bored in a particular manner they poured the wine which was to be received by the under vessel, from whence they drew it to fill their drinking cups. WINCKELMAN'S *Herculeum*, p. 59.

No. 989. -- xxiii. 27. *Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.*] Of the tombs of the ancients, accurate descriptions have been given by eastern travellers. SHAW presents us with the following account of these sepulchres. "If we except a few persons who are buried within the precincts of some sanctuary, the rest are carried out at a small distance from their cities and villages, where a great extent of ground is allotted for that purpose. Each family hath a particular portion of it, walled in like a garden, where the bones of their ancestors have remained undisturbed for many generations : for in these inclosures the graves are all distinct and separate, having each of them a stone placed upright, both at the head and feet, inscribed with the name of the person who lieth there interred, whilst the intermediate space is either planted with flowers, bordered round with stone, or paved all over with tiles. The graves of the principal citizens are further distinguished by some square chambers or cupolas that are built over them. *Mark* v. 3. Now, as all these different sorts of tombs and sepulchres, with the very walls likewise of the inclosures, are constantly kept clean, white-washed, and beautified, they continue to this day to be an excellent comment upon that expression of our Saviour's, where he mentions the garnishing of the sepulchres. *Matt.* xxiii. 29. and again ver. 27., where he compares the scribes, pharisees, and hypocrites to whited sepulchres. *Trav.* p. 285. fol. What is here narrated furnishes a comment upon *Matt.* viii. 28. where mention is made of the demoniacs who *came out of the tombs*. It is obvious that they might dwell in places that were constructed like chambers or rooms.

It may be agreeable to add to the above citation, that it was a customary thing to plant herbs and flowers either upon or close to the grave. The women in Egypt, according to MAILLET, go "at least two days in the week to pray and weep at the sepulchres of the dead; and the custom then is, to throw upon the tombs a sort of herb which the Arabs call rihan, and which is our sweet basil. They cover them also with the leaves of the palm-tree." *Lett. x. p. 91.* Myrtle, which has been frequently used on joyful occasions, is employed by the people of the East to adorn the tombs of the dead, for Dr. *Chandler* tells us, that in his travels in the Lesser Asia (p. 200.) he found some Turkish graves there, which had each a bough of myrtle stuck at the head and the feet. *Rawwolff* (p. 65.) mentions the same circumstance. At Aleppo, there grow many myrtles, which they diligently propagate, because they are beautiful, and remain long green, to put about their graves.

Mr. Blunt mentions an observation relating to this matter, which he made, "Those who bestow a marble-stone over them, have it in the middle cut through about a yard long, and a foot broad; therein they plant such kind of flowers as endure green all the year long, which seem to grow out of the dead body, thinking thereby to reduce it again into play, though not in the scene of sensible creatures, yet of those vegetables, which is the next degree, and perhaps a preferment beyond the dust." *Voy. 197, reprinted in the Collect. of Voy. and Travels from the Library of the Earl of Oxford, vol. i. p. 547.*

The Jews used to mark their graves with white lime, that they might be known, that so priests, Nazarites, and travellers might avoid them, and not be polluted. Now because when the rains fell, these marks were washed away, on the first of Adar (February), when they used to repair the highways, they also marked the graves with white lime: and so also on their intermediate feast-days. They made use of chalk, because it looked white like bones.

"On our arrival at Betwah or Puttowah, which we were told had once formed a part of the suburbs of Ahmedabad, but was now a detached village five miles from the city walls, we were conducted to a large square, containing

several Mahomedan tombs, and grand mausoleums; some were of white marble, others of stone, covered with the finest stucco, white as alabaster, and exquisitely polished. The domes were supported by elegant columns, their concaves richly ornamented, and the tessalated marble pavement beautifully arranged, vied with those of ancient Rome in the museum at Portici. The tracery in the windows resembled the Gothic specimens in European cathedrals; and the small cupolas which cover each tomb are of fine marble, curiously inlaid with fruit and flowers, in festoons of ivory, mother of pearl, cornelians, onyxes, and precious stones, as neat as in European snuff-boxes. The small tombs in the centre of the building are adorned with palls of gold and silver stuff, strewn with jessamin and mogrees, and hung round with ostriches' eggs and lamps, which are kept continually burning by the fakeers and dervises maintained there for that purpose." FORBES'S *Oriental Memoirs*, vol. iii. p. 101.

"Near most of the Mahomedan cities in Asia, are extensive cemeteries, none being allowed within the walls, containing a number of beautiful temples, sometimes supported by pillars, and open on all sides; at others, closed like a sepulchral chamber with only one door; each has a marble tomb in the centre, under which is deposited the body of the deceased. These burying grounds frequently afford shelter to the weary traveller, when overtaken by the night, and at a loss for better accommodation: and their recesses are also a hiding place for thieves and murderers, who sally out from thence to commit their nocturnal depredations." *Ib.* vol. iii. p. 102.

"I was delighted with the mausoleums at Betwah, but the Mullahs assured me they were inferior to those at Agra and Delhi, where imperial wealth and magnificence had united to decorate the tombs of the mogul princes and their favorite sultanas. The finest marbles that could be procured were the most common materials in these superb buildings: for the ornamental parts, consisting of the most elegant bowers in a sort of arabesque pattern, with festoons of fruit and flowers in their natural colours, were composed entirely of agates, cornelians, turquoise, lapis-lazuli, and

other valuable gems, rivalling the most admired specimens of the inlaid marbles at Florence. How forcibly do these remind us of the truth and beauty of the metaphorical language in the sacred page, promising sublime and spiritual joys under allusions from these subjects in oriental palaces."

Isa. liv. 12. *Rev.* xxi. 11. FORBES, *Ib.* vol. iii. p. 104.

"The tombs are small buildings, detached from each other, and mostly of the same size, though varying in their proportions: the roofs are arched, and the exterior of the walls is dashed with a composition of plaister and small particles of burnt red brick. Each tomb consists of two chambers; the inner one, is sub-divided into cells, or receptacles for the bodies, and the outer apartment is provided with small recesses and shelves, as if for the purpose of depositing the funeral offerings, or the urns that contained the ashes. These anti-chambers may have been likewise intended for the ceremonies and lamentations of the mourners; they are stuccoed, and neatly ornamented with that kind of border which is commonly called *à la Grecque*, but which, I believe, the ancients termed *Mæandrus*." BEAUFORT'S *Karamania*, p. 189. See also EWALDI *Emblemata Sacra*, vol. i. p. 60.

No. 990. — xxiii. 38. *Behold, your house is left unto you desolate.*] "When any one buildeth a house, the rabbis say, that he is to leave one part of it unfinished, and lying rude; and this in remembrance that Jerusalem and the temple are at present desolate: and he must also use some expression of sorrow, as it is in Psalm cxxxvii. *If I forget thee, O Jerusalem, &c.* At least they used to leave about a yard square of the wall of the house unplastered, on which they write either the fore-mentioned verse of the Psalmist in great letters, or the words, *The memory of the desolation.*" LEO of Modena, p. 5.

No. 991. — xxiv. 17. *Let him who is on the house-top not come down to take any thing out of his house.*] "It was not possible to view this country without calling to mind the wonderful events that have occurred in it at various periods from the earliest times: more particularly the sacred life and history of our Redeemer pressed foremost on our minds. One thing struck me in the form of the houses in

the town now under our view, which served to corroborate the account of former travellers in this country, explaining several passages of Scripture, particularly the following. In *Matt.* xxiv. 17. our blessed Saviour, in describing the distresses which shortly would overwhelm the land of Judea, tells his disciples, “when the abomination of desolation is seen standing in the holy place, let him who is on the house-top not come down to take any thing out of his house, but fly,” &c. The houses in this country are all flat-roofed, and communicate with each other: a person there might proceed to the city walls and escape into the country, without coming down into the street.” *WILLYAMS’S Voyage up the Mediterranean.*

Mr. *Harmer* endeavours to illustrate this passage, by referring to the eastern custom of the stair-case being on the outside of the house: but Mr. *Willyams’s* representation seems to afford a more complete elucidation of the text.

No. 992. — xxiv. 18. *Neither let him who is in the field return back to take his clothes.*] It was usual for them to work in the fields, ploughing and sowing, without their clothes. Hence *VIRGIL: Georg. i. 299.*

Nudus ara, sere nudus, hyems ignava colono.

*Plough naked swain, and naked sow the land,
For lazy Winter numbs the lab’ring hand.*

DRYDEN.

It is reported of *Lucius Quinctius Cincinnatus*, (*AUREL. VICTOR. de Illustr. Viris*, c. 20.) that the messengers who were sent to him from *Minutius* the consul, whom he had delivered from a siege, found him ploughing naked beyond the *Tiber*. He was not entirely naked, but stripped off his upper garments. Vid. *ELSNER* and *WETSTEIN*, *in loc.*

No. 993. — xxiv. 41. *Two women shall be grinding at the mill, the one shall be taken and the other left.*] Amongst other circumstances which should manifest the security of the world at the coming of Christ, it is particularly mentioned, that *two women shall be grinding at the mill, the one shall be taken and the other left.* “Most families grind their wheat and barley at home, having two portable grindstones for that purpose. The uppermost is turned round

by a small handle of wood or iron, placed in the edge of it. When this stone is large, or expedition is required, then a second person is called in to assist. It is usual for the women alone to be concerned in this employ, sitting themselves down over against each other, with the mill-stones between them." SHAW's *Travels*, p. 297. Hence also we may learn the propriety of that expression of *sitting behind the mill*. *Exod.* xi. 5.

"At the earliest dawn of morning in all the Hindoo towns and villages, the hand-mills are at work, when the menials and widows grind meal sufficient for the daily consumption of the family. There is a wind-mill at Bombay for grinding corn, but I do not recollect seeing another in India, where the usual method of grinding is with mill-stones, and always performed by women, who resume their task every morning, especially the forlorn Hindoo widows, divested of every ornament, and with their heads shaved, degraded to almost a state of servitude. Very similar must have been the custom in Judea, from the pathological lamentation of the prophet, alluding to this very circumstance: "Come down, and sit in the dust, O virgin daughter of Babylon: sit on the ground, O daughter of the Chaldeans, for thou shalt no more be called tender and delicate; take the mill-stones, and grind meal; sit thou silent, and get thee into darkness, O daughter of Chaldea, for thou shalt no more be called the lady of the kingdoms!" Thus when the Hindoo female, who had, perhaps, been the pride and ornament of the family, is humbled on the death of her husband, it is not surprising to see her prefer his funeral pile to such a state of degradation; and we must cast the mantle of charity over the young virgin-widow, who infringes the celibacy imposed on her by such cruel and impolitic laws." FORBES's *Oriental Memoirs*, vol. i. p. 210.

The drudgery of the house, such as grinding corn, baking the bread, and fetching the water, is, as usual, allotted to the females. SALT's *Voyage to Abyssinia*, p. 178. and CLARKE's *Travels*, vol. ii. p. 344. 432.

No. 994. — xxiv. 51. *And cut him asunder.*] If this expression be understood in its primary and literal sense,

it must denote that most horrible punishment of being cut in sunder whilst alive, which there is a tradition that the prophet Isaiah suffered. There are many instances in ancient writers of this method of executing criminals, and it is still practised by some nations, particularly by the western Moors in Barbary, as we are assured by Dr. SHAW, *Trav.* p. 254. 2d ed. CALMET says (*Dict. of the Bible*, art. *Saw*) this punishment was not unknown among the Hebrews. It came originally from the Persians or the Chaldeans. It is still in use among the Switzers, and they practised it not many years ago on one of their countrymen, guilty of a great crime, in the plain of Grenelles, near Paris. They put him into a kind of coffin, and sawed him at length, beginning at the head, as a piece of wood is sawn. Parisates, king of Persia, caused Roxana to be sawn in two alive. Valerius Maximus says, that the Thracians sometimes made living men undergo this torture. The laws of the twelve tables, which the Romans had borrowed from the Greeks, condemned certain crimes to the punishment of the saw; but the execution of it was so rare, as AULUS GELLIUS says, (*Noct. Att.* lib. xii. cap. 2.) that none remembered to have seen it practised. HERODOTUS (lib. 6.) relates, that Sabacus, king of Egypt, received an order in a dream to cut in two all the priests of Egypt. Caius Caligula, the emperor, often condemned people of condition to be sawn in two through the middle. *Aut medios serrâ dissecuit.* Sueton. in Caio. Among the fragments of Roman jurisprudence, as collected by BALDWIN, there is one law which permits the body of the debtor to be cut in pieces, and divided amongst his creditors for want of payment. *Reflections on Learning*, p. 180.

“ The governor of Misitra, near ancient Sparta, being bribed by Mahomet the Second, to surrender the citadel, no sooner put himself into the hands of the Sultan, than he ordered him to be sawn through the middle.

Conrad d’Alis Barthelemy, a monk of Monte Politiano, in the Province of Tuscany, was sawn in two from the head downwards, in Grand Cairo. CHATEAUBRIAND’S *Travels*, vol. i. *Int.* p. 18., vol. ii. p. 143.

“ In the course of his awful narrative, he told us that

the noise which had so appalled him, as he lay among the blood-stained rocks, was indeed the acting of a new cruelty of the usurper. After having witnessed the execution of his sentence on the eighteen citizens, whose asseverations he had determined not to believe, Nackee Khan immediately sent for a devout man, called Saied Hassan, who was considered the sage of the place, and for his charities greatly beloved by the people. "This man," said the Khan, "being a descendant of the prophet, must know the truth, and will tell it me. He shall find me those who can, and will pay the money." But the answer given by the honest Saied, being precisely the same with that of the innocent victims who had already perished, the tyrants fury knew no bounds, and, rising from his seat, he ordered the holy man to be rent asunder in his presence, and then thrown over the rock, to increase the monument of his vengeance below." *Sir R. K. PORTER'S Travels in Persia*, vol. ii. p. 29. Vide WETSTEIN, *in loc.* KUINOEL. *Comment.* vol. i. p. 633. EWALDI, *Embl. Sac.* vol. i. p. 85.

No. 995. — xxiv. 51. *And appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth.*] In ancient times the stewards of great families were slaves, as well as the servants of the lower class, being raised to that trust on account of their fidelity, wisdom, sobriety, and other good qualities. If any steward, therefore, in the absence of his lord, behaved as is represented in the parable, it was a plain proof that the virtues on account of which he was raised were counterfeited, and by consequence that he was an hypocrite. Slaves of this character, among other chastisements, were sometimes condemned to work in the mines; and as this was one of the most grievous punishments, when they first entered nothing was heard among them but weeping and gnashing of teeth, on account of the intolerable fatigue to which they were subjected in these hideous caves, without hope of release. MACK-NIGHT'S *Harm.* vol. ii. p. 139.

No. 996. — xxv. 1. *Ten.*] The number ten was much noticed and used by the Jews. A congregation with them consisted of ten persons, and less than that number did not make one: and wherever there were ten persons in a place,

they were obliged to build a synagogue. The blessing of the bridegrooms, which consisted of seven blessings, was not said but in the presence of ten persons. To this there may be an allusion here. See STEHELIN'S *Traditions of the Jews*, vol. ii. p. 289. and FORBES'S *Orient. Mem.* vol. iii. p. 53. 250.

No. 997. — xxv. 1. *Lamps.*] EURIPIDES in his *Medea* (p. 349. ed. *Steph.*) mentions the lighting up and exhibition of lamps, referring it too to the female, as one part of the ceremony belonging to the celebration of a marriage. So likewise HOMER describes it:

Νυμφας δ' εκ θαλαμων, δαιδων υπολαμπομενων
 Ηγινεον ανα αςυ.

Il. xviii.

— from their chambers forth leading the brides, they ushered them along with torches through the streets.

STATIUS in his *Thebaid* (lib. 8.) puts them into other hands upon the same occasion.

No. 998. — xxv. 4. *The wise took oil in their vessels with their lamps.*] Chardin observes, that in many parts of the East, and in particular in the Indies, instead of torches and flambeaux, they carry a pot of oil in one hand, and a lamp full of oily rags in the other. They seldom make use of candles especially amongst the great, candles casting but little light, and they sitting at a considerable distance from them. HARMER, vol. ii. p. 431. note.

The natives of Guzerat never burn candles, and in the inland districts, where the cocoa-nut does not thrive, large tracts are set apart for the seeds from which they extract oil: those in the greatest esteem are the gingeli or sesamum; and the erinda ricinus Palma-christi. — The consumption of vegetable oils for many millions of lamps which are lighted every night, for anointing the body, for culinary purposes, and religious ceremonies, is very great throughout the whole of India, where says FORBES, *I believe animal oil is never used.* *Oriental Memoirs*, vol. ii. p. 407.

No. 999. — xxv. 6. *And at midnight there was a cry made, behold, the bridegroom cometh, go ye out to meet him.*] It was the custom among the ancient Greeks to conduct the new married couple home with torches or lamps. Thus HOMER describes a marriage procession.

*The sacred pomp and genial feast delight,
And solemn dance and hymeneal rite;
Along the street the new-made brides are led,
With torches flaming to the nuptial bed:
The youthful dancers in a circle bound
To the soft flute and cithern's silver sound;
Through the fair streets the matrons in a row
Stand in their porches and enjoy the show.*

Iliad, xviii. lin. 569.

A like custom is still observed among the pagan East Indians, "for on the day of their marriage the husband and wife, being both in the same palanquin, go out between seven and eight o'clock at night, accompanied with all their kindred and friends: the trumpets and drums go before them, and they are lighted by a multitude of massals, which are a kind of flambeaux. The new married couple go abroad in this equipage for the space of some hours, after which they return to their own house, where the women and domestics wait for them. The whole house is enlightened with little lamps, and many of those massals already mentioned are kept ready for their arrival, besides those that accompany them, and go before the palanquin. *Agreement of Customs between East Indians and Jews*, Art. xvii. p. 68.

The Roman ladies were led home to their husband's houses in the evening by the light of torches. KENNETT'S *Roman Antiquities*, part ii. b. v. c. 9. These circumstances strongly illustrate the parable of the ten virgins, especially where it is said that *they went out to meet the bridegroom with their lamps*.

In "*The Customs of the East Indians and the Jews compared*," the following statement, in some particulars different from the other extract, is given of the marriage ceremonies of the former, which is remarkable for the affinity it bears to the usages of the latter people. "On the day of their marriage, the husband and the wife, being both in the same *palki* or *palanquin*, go out between seven and eight o'clock at night, accompanied with all their kindred and friends. The trumpets and drums go before them; and they are lighted by a number of massals, which are a kind of flambeaux. Immediately behind the palanquin of the

new married couple walk many women, whose business it is to sing verses, wherein they wish them all kind of prosperity. The new married couple go abroad in this equipage for the space of some hours, after which they return to their own house, where the women and domestics wait for them, the whole house is enlightened with little lamps, and many of these massals already mentioned are kept ready for their arrival, besides those that accompany them, and go before the palanquin. This sort of lights are nothing else but many pieces of old linen, squeezed hard against one another in a round figure, and thrust down into a mold of copper. Those who hold them in one hand have in the other a bottle of the same metal with the mold of copper, which is full of oil, and they take care to pour out of it from time to time upon the linen, which otherwise gives no light." The Jewish brides were conducted home in the evening. *Il. xviii. v. 491.*

Vesper adest, Juvenes, consurgite, vesper Olympo,
Surgere jam tempus, jam pingues linguere mensas,
Jam veniet virgo, jam ducitur hymenæus.

Catulli Epithalam.

It was usual for the bridegroom to invite his young female friends and relations to join the procession. They were adorned in robes suitable to the occasion, and taking lamps, waited in a company near the house, till the party issued forth, when they congratulated them. *Plut. Prob. Rom. p. 26. Hesiod. Scut. Herc. v. 274. Mopse novas incide faces: tibi ducitur uxor. Virgil. Euripides Troades, 343. Iphigenia in Aulid. 732. Medea, 1027. Helen, 729.*

In a Hindoo marriage the officiating brahmin places the hand of the bride on that of the bridegroom, and ties them together with a garland of flowers. Afterwards their garments are tied together by a piece of cloth, as a token of their union." *WARD'S View of the Hindoos, vol. iii. p. 173. CLARKE'S Travels, vol. iii. p. 200. and FORBES'S Oriental Memoirs, vol. iii. p. 53.*

No. 1000.—xxv. 21. *Enter thou into the joy of thy Lord.]* This is an allusion to an apartment or dining-

room, which was called by, or had inscribed upon it the name *χαῖα*, *joy*. See PIGNORIUS *de Servis*, p. ii. 89.

No. 1001. — xxv. 33. *He shall set the sheep on his right hand, but the goats on the left.*] This seems to allude to the custom in the sanhedrim, where the Jews placed those to be acquitted on the right, and those to receive sentence of condemnation on the left hand. WHITBY.

No. 1002. — xxvi. 20. *He sat down with the twelve,*] or lay down, as the word signifies; for the posture of the Jews at the passover table especially, was not properly sitting, but reclining or lying along on couches on their left side. This posture was reckoned so necessary, that it is said, “the poorest man in Israel might not eat until he lies along.” This was to be done in the manner of free men, in remembrance of their liberty. One of the Jewish writers says, “we are bound to eat lying along, as kings and great men eat, because it is a token of liberty.” This custom was uniformly observed at the passover.

No. 1003. — xxvi. 26, 27. *And as they were eating Jesus took bread.*] Though this supper is distinct from the passover, and different from any ordinary meal, yet there are in it allusions to both, and to several Jewish customs. He that asked a blessing upon bread used to take it into his hands: this is a stated rule, that all may see that he blesses over it. It was also common with the Jews to ask a blessing upon their bread; the form in which they did it was this; “Blessed art thou, O Lord our God, the king of the world, that producest bread out of the earth.” If there were many at table, one asked a blessing for the rest. The blessing always preceded the breaking of the bread. The rules concerning the breaking of the bread are: the master of the house recites and finishes the blessing, and after that he breaks: he does not break a small piece, lest he should seem to be sparing; nor a large piece, lest he should be thought to be famished; it is a principal command to break a whole loaf. He that broke the bread put a piece before every one, and the other took it into his hand. The Jews blessed and gave thanks for their wine, as well as their food; they generally did it in this form: Blessed art thou, O Lord our God, the king of the world,

who hast created the fruit of the vine." In such a manner did they devoutly acknowledge their dependence on God, and express their gratitude for his favours.

It was customary among the Jews for the master of the family to eat first of the bread after blessing. MAIMONIDES, *Hilcot* (*Berachot*, c. 7.) says, the guests were not to eat or taste any thing, till he who brake had tasted first, nor was it permitted at festivals for any of the guests to drink of the cup till the master of the family had done so. *Buxtorf* quotes a passage from the Talmud, where it is said to be an excellent precept, that he who sanctifies or blesses, should first taste, and after, all the guests sitting down, tasted, every one taking a draught.

No. 1004. — xxvi. 26. *Jesus took bread and blessed it.*] The person of the greatest dignity amongst the Jews always pronounced the Baraca or benediction on the bread and wine ; for which reason our blessed Lord performed it himself, being with his disciples as their master and doctor. PICART'S *Religious Cerem.* vol. i. p. 124.

No. 1005. — xxvi. 26. *This is my body.*] It is very probable that our Lord, after he had blessed and broken the bread according to the Jewish custom, imitated also the Jews in these words, *This is my body* ; for they say when they eat unleavened bread, " this is the bread of affliction which our fathers eat in the land of Egypt." But Christ signified to his disciples that they were no longer required to eat that bread of affliction which their fathers had eaten when they came out of Egypt ; but that being the author of a new covenant, he gave them his own body and blood instead thereof. PICART'S *Religious Cerem.* vol. i. p. 125.

No. 1006. — xxvi. 28. *For this is my blood of the New Testament, which is shed for many for the remission of sins.*] The wine used on this occasion was an emblem and representation of the blood of Christ about to be shed for the remission of sin. It was usual even among the heathens to make and confirm their covenants by drinking human blood, and that sometimes mixed with wine. *Alex. ab. Alex. Genial. Dier.* l. v. c. 3.

No. 1007. — xxvi. 29. *I will not drink henceforth of this fruit of the vine, until that day when I drink it new with*

you in my Father's kingdom.] This declaration of Christ is in allusion to an usage at the passover, when after the fourth cup they tasted of nothing else all that night but water. It intimates that he would drink no more, not only that night, but never after.

No. 1008. — xxvi. 30. *When they had sung a hymn.*] This was the *hallel*, which the Jews were obliged to sing on the night of the passover. It consisted of six psalms, the hundred and thirteenth, and the five following ones. This they did not sing all at once, but in parts. Just before the drinking of the second cup, and eating of the lamb, they sung the first part; and on mixing the fourth and last cup they sung the remainder; and said over it what they call the blessing of the song, which was Psalm cxlv. 10. They might, if they would, mix a fifth cup, and say over it the *great hallel*, which was Psalm cxxxvi. but that they were not obliged to.

No. 1009. — xxvi. 39. *And fell on his face and prayed.*] This gesture was sometimes used by the Jews in prayer, when they were in circumstances of peculiar perplexity. One of their own writers thus describes it: when they fall upon their faces, they do not stretch out their hands and their feet, but incline on their sides, saying, O my father, abba, father.

No. 1010. — xxvi. 67. *Then did they spit in his face.*] This instance of contempt and reproach offered to Christ was at the same time an expression of malice, and a compliance with custom. The practice has descended to later generations; for, in the year 1744, when a rebel prisoner was brought before Nadir Shah's general, "the soldiers were ordered to spit in his face, an indignity of great antiquity in the East." HANWAY'S *Travels*, vol. i. p. 298.

"The malediction of the Turks, as of other Oriental nations, is frequently expressed in no other way than by spitting on the ground. May not this explain the reason why Christ in healing the blind and the deaf, spat on the ground? *John* ix. 6. *Mark* vii. 33. viii. 23." CLARKE'S *Travels*, vol. iii. p. 295.

"Towards evening, the weather became squally, and the old captain would gladly have made a few reefs in his

wide-spreading canvass; the buffoon was accordingly set to work, to have this accomplished; in the mean time the foresail went to shivers. Never was there a scene of greater confusion. In the midst of it, one of us attempted to assist and even spoke to the captain. His rage upon being addressed by an infidel at this critical moment exceeded all bounds. He spat first upon the deck, then into the sea, attributing the accident entirely to our presence on board, and cursing the whole race of Christians, as the authors of all the ill luck he had ever encountered." CLARKE, *Ib.* vol. iii. p. 313. See also EWALDI *Emblemata Sacra*, vol. i. p. 104.

No. 1011. — xxvi. 68. *Who is he that smote thee?*] Some learned men have observed that there was a play formerly used, called by the ancients *κολλαβισμος*: at which, one person having his face covered, the rest smote him; or one put his hands over his eyes, and another smote, or asked him who it was that smote. In this ludicrous way did they use and mock Christ.

No. 1012. — xxvii. 6. *The price of blood.*] It was a custom among the Jews, imitated by the first Christians, that it should not be lawful for executioners to offer any thing, or for any alms to be received from them. This was also the case with money that came out of the publicans' or quæstors' exchequer. No money obtained by the blood or life of another was fit to be received or put into the treasury. The field that was bought with it was called the field of blood. MALCOLM'S *Hist. of Persia*, vol. ii. ch. 23.

No. 1013. — xxvii. 11. *And Jesus stood before the governor.*] It was the custom for the judge to sit, and those who were judged to stand, especially whilst witness was given against them. The rabbins observe that the witnesses in giving their testimony should also stand.

No. 1014. — xxvii. 24. *He took water, and washed his hands before the multitude.*] This was in conformity to a custom among the Jews, whereby they testified their innocence as to the commission of murder, *Deut.* xxi. 6, 7. *Psalms* xxvi. 6. or to a Gentile one used when murder

was committed, for the lustration or expiation of it. OVID.
Fast. l. 2.

Thus in HOMER, *Il.* vi. line 266., *Hector*, when returned from battle, tells his mother, that he feared to offer libations to *Jupiter*, with *unwashed hands*, for that it was not lawful for one *polluted with blood* to perform religious services to that god.

ΧΕΡΣΙ Δ' ΑΝΙΠΤΟΙΣΙ ΔΙΪ ΛΕΙΒΕΙΝ ΑΙΘΟΠΑ ΟΙΝΟΝ
Αζομαι· ἔδε πῇ ἐστὶ καλαινεφεΐ Κρονίωνι
'ΑΙΜΑΤΙ καὶ λυθρῷ ΠΕΠΑΛΑΓΜΕΝΟΝ ΕΥΧΕΤΑΑΣΘΑΙ.

So *Æneas*, in VIRGIL, *Æn.* ii. line 719. speaking of the *Penates*, or household gods, &c.

*Me bello è tanto digressum & cædæ recenti
Attrectare nefas; donec me flumine vivo
Abluero.*————

*In me 'tis impious holy things to bear,
Red as I am from slaughter, new from war:
Till in some living stream I cleanse the guilt
Of dire debate, and blood in battle spilt.*

DRYDEN.

And the Scholiast on SOPHOCLES'S *Ajax Flagel.* line 665. says, Εθος ην παλαιοις, όταν η ΨΟΝΟΝ ΑΝΘΡΩΠΟΥ η αλλας σφαλας ποιουν, 'ΥΔΑΤΙ ΑΠΟΝΙΠΤΕΙΝ ΤΑΣ ΧΕΙΡΑΣ ΕΙΣ ΚΑΘΑΡΣΙΝ ΤΟΥ ΜΙΑΣΜΑΤΟΣ. It was customary with the ancients, after having killed a man, or other animal, to wash their hands in water, in order to cleanse themselves from the pollution. See also ELSNER and WOLFIUS, in loc.

No. 1015. — xxvii. 24. *He took water, and washed his hands, before the multitude, saying, I am innocent of the blood of this just person.*] There are two ways in which Pilate is said to have given testimony to the innocence of the life, and the reality of the death of Jesus Christ. First, by an express written to Tiberius; and by him presented to the senate; and also by records written on tables of all things of moment which occurred during his government. These proceedings were agreeable to a general custom, whereby all the governors of the provinces gave an account to the emperor of all such passages as were most remarkable. EUSEB. *Eccles. Hist.* lib. ii. c. 2. With regard to

the written records, it may be observed that the ancient Romans constantly preserved the remembrance of all such remarkable things as happened in the city. This was done either in their *acta senatûs*, or *acta diurna populi*, which were diligently made and kept at Rome. In the same manner the governors of the provinces took care that every thing worthy of notice should be written on public tables and properly preserved. Agreeably to this custom Pontius Pilate kept the memoirs of the Jewish affairs, which were therefore called *acta Pilati*; and in which was given a particular account of Christ. To these memorials the primitive Christians appealed in their disputes with the Gentiles, as to a most undoubted testimony. PEARSON *on the Creed*, p. 198. 8th edit. JONES'S *New Method*, vol. ii. p. 404.

No. 1016. — xxvii. 25. *His blood be on us and on our children.*] This imprecation appears to have been remarkably fulfilled in the circumstances connected with the destruction of Jerusalem by Titus. A strong correspondence may be traced between their sin and their punishment. “They put Jesus to death, when the nation was assembled to celebrate the passover: and when the nation, too, was assembled to celebrate the passover, Titus shut them up within the walls of Jerusalem. The rejection of the true Messiah was their crime: and the following of false Messiahs to their destruction was their punishment. They sold and bought Jesus as a slave: and they themselves were afterwards sold and bought as slaves at the lowest prices. They preferred a robber and murderer to Jesus, whom they crucified between two thieves: and they themselves were afterwards infested with bands of thieves and robbers. They put Jesus to death, lest the Romans should come and take away their place and nation: and the Romans did come and take away their place and nation. They crucified Jesus before the walls of Jerusalem: and before the walls of Jerusalem they themselves were crucified in such numbers, that it is said room was wanting for the crosses, and crosses for the bodies.” NEWTON *on the Prophecies*, vol. ii. p. 354.

No. 1017. — xxvii. 26. *To be crucified.*] When a person was crucified, he was nailed to the cross, as it lay

upon the ground, through each hand extended to its utmost stretch, and through both the feet together; the cross was then erected, and the foot of it thrust with violence into a hole prepared in the ground to receive it. By this means the body, whose whole weight hung upon the nails, which went through the hands and feet, was completely disjointed, and the sufferer at last expired by the force of pain. This kind of death, which was the most cruel, shameful, and cursed death that could be devised, was used only by the Romans for slaves, and the basest of the people, who were capital offenders. Sometimes a fire was kindled at the foot of the cross, that so the sufferer might perish by the smoke and flame. The emperor Alexander Severus, commanded one to be executed in this manner, who was a cheat, a quack, and a dealer in (as it were) smoke, that hereby there might be some relation between his crime and his penalty. It has been thought, that below the crucified person's feet was a kind of footstool, or piece of wood jutting out, on which his feet were laid and fastened. Without this the criminal could not long continue nailed to the cross, the whole weight bearing upon his hands. Some assert that there are no traces of this footstool in those descriptions of the cross, which the most ancient Greek and Latin writers have left us; but they speak of a kind of wooden horse, upon which the suffering person was as it were mounted, that so his hands might not be torn asunder by the weight of his body: this was a large peg fixed about half way up the cross, as appears in *Justin*, *Irenæus*, and others. Sometimes they who were fastened upon the cross lived long in that condition. *Andrew* is believed to have lived three days upon it, others nine days. *EUSEBIUS*, (lib. vii. cap. 8.) speaks of certain martyrs in Egypt, who were kept on the cross till they were starved to death. Sometimes they were devoured by birds and beasts of prey:

— cruxillum tollat in auras,
Viventerque oculos offerat alitibus.

PRUDENT.

and generally they were devoured after death by wolves, dogs, and birds. Guards were appointed to observe that none should take them down and bury them.

The dead bodies of crucified persons were generally left on the crosses, and became a prey to every ravenous beast and carnivorous bird :

Vultur jumento et canibus, crucibusque relictis
Ad fœtus properat partemque cadaveris affert.

JUVENAL, *Sat.* xiv. 77.

Crucifixion obtained among several ancient nations. The Egyptians (THUCYDIDES, lib. i. s. 110. p. 71. edit. *Duker*,) Persians (HERODOT. *Erato*. p. 451. edit. *Wessding*, 1763., et *Thalia*, p. 260. et *Polyphym*. p. 617.) Greeks (Q. CURTI, lib. iv. cap. iv. p. 187. edit. *Snakenburgh*, 1724.) Vid. also PLUTARCH in *Vita. Alex.* et JUSTIN. lib. xviii. cap. 3. and Carthaginians. The Carthaginians generally adjudged to this death their unfortunate and unsuccessful commanders. VALERIUS MAXIMUS, lib. ii. cap. 7. p. 191. edit. *Torrenii Leidæ*, 1726. See also JUSTIN. lib. xxii. cap. 7. p. 505. edit. *Gronovii*. Crucifixion prevailed mostly among the Romans. It was generally a servile punishment, and inflicted on slaves, JUVENAL. *Sat.* vi. p. 218. See *Phil.* ii. 7, 8. *Heb.* xii. 2.

They usually made the malefactors carry their own cross, JUSTI LIPSII *de Cruce*, lib. ii. cap. 6. p. 1180. PLUTARCH *de Tarda Dei Vindicta*, p. 982. edit. Gr. 8vo. *Steph.* DYONISII HALICAR. lib. vii. tom. i. p. 456. *Oxon.* 1704.

He was all along the road to the place of execution loaded with every wanton cruelty. He was pushed, — thrown down, — stimulated with goads, and impelled forward by every act of insolence and inhumanity.

O carnificium cribrum, quod credo fore :

Ita te forabunt patibulatum per vias

Stimulis, si huc reveniat senex.

PLAUTUS, *Mostel.* Act i. sc. 1. v. 53.

Nec dubium est quin impulerint; dejecerint, erexerint, per sævitiam aut per lusum, LIPSII *de Cruce*, tom. vi. p. 1180.

No. 1018. — xxvii. 29. *And when they had plaited a crown of thorns, they put it upon his head.*] Amongst other circumstances of suffering and ignominy, which accompanied the death of Christ, it is said that they plaited a

crown of thorns and put it upon his head. HASSELQUIST (*Travels*, p. 288.) says, “The naba or nabka of the Arabians is, in all probability, the tree which afforded the crown of thorns put on the head of Christ: it grows very commonly in the East. This plant was very fit for the purpose, for it has many small and sharp spines which are well adapted to give pain: the crown might be easily made of these soft, round, and pliant branches; and what in my opinion seems to be the greatest proof is, that the leaves much resemble those of ivy, as they are of a very deep green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which emperors and generals were used to be crowned, that there might be calumny even in the punishment.” Other writers have advanced different opinions on this subject. Some have asserted that it was the *acacia*, or the *white thorn*, or the *juncus marinus*; but, after all, the matter must be left indeterminate. See BARTHOLIN. *Dissert. de spineâ Coronâ*.

“On quitting Rihhah, we pursued a northerly course, keeping still on the western side of the Jordan. In our way, we noticed a thorny tree, which abounds in the neighbourhood of Jericho, and is said to be found on both banks of the river. *Pocoche* call this the zoccum-tree, and says the bark of it is like that of the holly: it has very strong thorns, and the leaf of it is something like that of the barberry-tree; it bears a green nut, the skin or flesh over it is thin, and the nut is ribbed and has a thick shell and a very small kernel; they grind the whole, and press an oil out of it, as they do out of olives, and call it a balsam. But I take it to be the myrobalanun, mentioned by Josephus as growing about Jericho, especially as it answers very well to this fruit described by *Pliny* as the produce of that part of Arabia, which was between Judea and Egypt, *Nat. Hist.* xii. 21. The opinion that this was the tree from branches of which Christ’s crown of thorns was made, is very prevalent among the Christians of those parts; but our Mohammedan guides professed their ignorance of this matter; among them, however, it must have some traditional celebrity, as rosaries or chaplets are made of its berries, and sold at the door of the holy sepulchre at Jerusalem,

both to Christians and Mohammedans ; those for the former have a cross at the top, and those for the latter consist of ninety-nine in number, divided by beads of a different colour into three parts, containing thirty-three in each, which is the only difference between them ; and each is equally esteemed by the respective purchasers." BUCKINGHAM'S *Travels in Palestine*, p. 306.

" When he had reached the camp, the king ordered Mahomed Khan, chief of his camel artillery, to put a mock crown upon the rebel's head, bazubends or armlets on his arms, a sword by his side ; to mount him upon an ass with his face towards the tail, and the tail in his hand ; then to parade him throughout the camp, and to exclaim, This is the man who wanted to be the king. After this was over, and the people had mocked and insulted him, he was led before the king, who called for the looties, and ordered them to turn him into ridicule by making him dance and make anticks against his will. He then ordered that whoever chose might spit in his face ; after this he received the bastinado, on the soles of his feet, which was administered by the chiefs of the Cajar tribe, and some time after he had his eyes put out." MORIER'S *Second Journey through Persia*, p. 351.

1019. — xxvii. 31. *And led him away to crucify him.*] Capital punishments both among the Jews and Romans were inflicted without their cities. This was particularly observed in the crucifixion of malefactors.

Credo ego isthuc, extemplo tibi
Esse eundum actutum extra urbem dispessis manibus,
Patibulum cum habebis. PLAUTUS.

Cum Mamertini more atque instituto suo crucem fixissent post urbem in viâ Pompeiâ. TULL.

No. 1020. — xxvii. 34. *They gave him vinegar to drink mingled with gall.*] Medicated wine, to deaden the sense of pain, was given to the Jewish criminals when about to be put to death ; but they gave our Lord vinegar, and that in mockery, as they did other things, of his claim to royalty. But the force of this does not appear, if we do not recollect

the quality of the wines drank anciently by princes, which it seems were of the *sweet* sort.

No. 1021. — xxvii. 35. *And parted his garments.]* They stripped Christ of his clothes before they fixed him to the cross, and crucified him naked, as was the custom of the Romans. LIPSIUS *de Cruce*, lib. ii. c. 7.

No. 1022. — xxvii. 36. *And sitting down they watched him there.]* It was usual with the Romans to set a soldier, or soldiers to watch those who were crucified, not only before they expired, but after they were dead, lest they should be taken down and buried. LIPSIUS *de Cruce*, l. ii. c. 16.

Miles cruces asservabat, nequis corpora ad sepulturam detraheret. PETRONIUS, *Arbiter*. cap. iii. p. 513. edit. Burman. *Traject. ad Rhen.* 1709.

Pone crucem servo.

JUVENAL, *Sat.* vi. 218.

Pasces in cruce corvos.

HORACE, lib. i. *Epist.* xvi. 48.

See also HORAT. *Sat.* lib. i. iii. 80. APPIAN. p. 334. edit. 1670. DIONYS. HALICARN. p. 317.

No. 1023. — xxvii. 53. *And went into the holy city.]* “The Orientals never called Jerusalem by any other name than *El-kods*, the holy; sometimes adding the epithet *El-sherif*, the noble. This word *El-kods* seems to me the etymological origin of all the *Cassiuses* of antiquity, which, like Jerusalem, were high-places; and had temples and holy places erected on them.” VOLNEY, vol. ii. p. 304.

No. 1024. — xxvii. 60. *And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre.]* The Jews distinguish between a new grave and an old one. “A new grave may be measured, and sold, and divided: an old one may not be measured, nor sold, nor divided.” The sepulchres were not only made in rocks, but had doors to go in and out at; these doors were fastened with a large and broad stone rolled against them. It was at the shutting up of the sepulchre with this stone that mourning began; and after it was shut with this sepulchral stone, it was not lawful to open it.

No. 1025.—xxviii. 1. *The end of the sabbath.*] M. BASNAGE thus describes the manner in which the Jews conclude the sabbath. “In the evening they return to the synagogue, to prayer again. The law is taken from the ark a second time. Three persons sing the psalm of the sabbath, and read the section of the following week. They repeat the hundred and nineteenth psalm, and bring the perfume. According to Rabbam Simon, the son of Gamaliel, this was only a gum that distilled from a balsamic tree; but others maintain it was compounded of three hundred and sixty-eight pounds of different aromatic drugs, which the high priest pounded in a mortar. They find a mystery in this number, which they divide into two, and refer one of them to the days of the solar year. They think, also, that this perfume is necessary to guard themselves from the ill odour that is exhaled from hell, the fire whereof begins to burn again when the sabbath ends. Lastly, the blessing is given as in the morning, and the sabbath concludes when they see three stars appear in the firmament.” *History of the Jews*, p. 442. § 16.

No. 1026. — ST. MARK, i. 6.

He did eat locusts.

MUCH pains have been taken to prove that the locusts, which are said to have been a part of John the Baptist's food, were the fruit of a certain tree, and not the bodies of the insects so called; but a little inquiry after facts will fully clear up this matter, and shew that, however disgusting the idea of such kind of food appears to us, the eastern nations have a very different opinion about it. DAMPIER informs us, (vol. i. p. 430.) that "the Indians of the Bashee islands eat the bodies of locusts:" and that he himself once tasted of this dish, and liked it very well. He also tells us (vol. ii. p. 27.) that the Tonquineze feed on locusts; that they eat them fresh, broiled on coals, or pickle them to keep; and that they are plump and fat, and are much esteemed by rich and poor, as good wholesome food, either fresh or pickled. SHAW observes (*Travels*, p. 188.) that the Jews were allowed to eat them; and that, when they are sprinkled with salt, they are not unlike in taste to our fresh-water cray-fish. IVES (*Trav.* p. 15.) informs us that the inhabitants of Madagascar eat locusts, of which they have an innumerable quantity, and that they prefer them to the finest fish. See also HERODOTUS, b. iv. s. 172.

Diodorus Siculus speaks of a people who were called *ακριδοφαγοι*, from their feeding upon locusts. PLINY speaks of certain Ethiopians who lived only upon locusts dried and salted, so that they were reserved for food throughout the year, lib. vi. 30. He says likewise that the Parthians accounted them delicate meat, lib. ii. 29. HASSELQUIST says, "that roasted locusts are at this time eaten by the Arabians." *Voy. and Trav. in the Levant.* p. 230. 419.

"I am surprised that commentators on the Scriptures have perplexed themselves about the food of John the

Baptist in the wilderness, which we are informed consisted of locusts and wild honey: and for which the cassia-fistula or locust tree, and many other substitutes have been mentioned. But it is well known that locusts are an article of food in Persia and Arabia, at the present day: they are fried until their wings and legs fall off, and in that state are sold in the markets, and eaten with rice and dates, sometimes flavoured with salt and spices: and the wild honey is found in the clefts of the rocks in Judea, as abundantly as in the caves of Hindostan." FORBES'S *Oriental Memoirs*, vol. i. p. 46.

"During our stay in this quarter a large flight of locusts came over to one of the islands, and in a few days destroyed nearly half the vegetation upon it, not sparing even the bitter leaves of the rack tree. These locusts are called Jarad in Yemen, and Anne in Dankali, and are commonly used as food by the wandering tribes of both these nations, who, after broiling them, separate the heads from the bodies, and devour the latter in the same manner as Europeans eat shrimps and prawns." SALT'S *Voyage to Abyssinia*, p. 172.

"I was regaled with the great Fezzan dainty of locusts or grass-hoppers, and a drink called lugibi; at first I did not relish the dried locusts, but, when accustomed, grew fond of them. When eaten, the legs and wings are broken off, and the inner parts are scooped out, and what remains has a flavour similar to that of red herrings, but more delicious. HORNEMAN'S *Travels from Cairo to Mourzouk*, p. 59.

"The great mass of locusts descended on the sea shore and plain near Bushehr, where they were immediately gathered as a favorite article of food by the poor people. Returning from the town I met crowds of women and children, carrying home in baskets, handkerchiefs and bags, the locusts which they had collected." "The Arabs prepare a dish of locusts by boiling them with salt, and mixing a little oil, butter, or fat. They sometimes toast them before a fire, or soak them in warm water, and without any further culinary process, devour almost every part except the wings. I have myself eaten several locusts variously cooked, and thought them by no means unpa-

latable. In flavour they seemed to me like a lobster, or rather a shrimp: one neither offensively stale, nor absolutely fresh." Sir WILLIAM OUSELEY's *Travels in the East*, vol. i. p. 196. 197. BELZONI's *Researches in Egypt*, p. 197. DODWELL's *Travels through Greece*, vol. i. p. 214.

No. 1027. — ii. 4. *They uncovered the roof where he was.*] The most satisfactory interpretation of this passage may be obtained from Dr. SHAW, who acquaints us, that "the houses throughout the East are low, having generally a ground floor only, or one upper story, and flat roofed, the roof being covered with a strong coat of plaster of terrace. They are built round a paved court, into which the entrance from the street is through a gateway or passage-room, furnished with benches and sufficiently large to be used for receiving visits or transacting business. The stairs which lead to the roof are never placed on the outside of the house in the street, but usually in the gateway, or passage-room to the court, sometimes at the entrance within the court. This court is now called in Arabic, *el woost*, or the middle of the house; literally answering to το μεσον of *St. Luke*, v. 19. It is customary to fix cords from the parapet walls, *Deut.* xxii. 8., of the flat roofs across this court, and upon them to expand a veil or covering, as a shelter from the heat. In this area probably our Saviour taught. The paralytic was brought on to the roof by making a way through the crowd to the stairs in the gateway, or by the terraces of the adjoining houses. They rolled back the veil, and let the sick man down over the parapet of the roof into the area or court of the house, before Jesus." *Trav.* p. 277. Vid. LIVY, *Hist. Rom.* xxxix. 14. OVID. *de Arte Amat.* ii. 245. EURIPIDES *Phœniss.* v. 99. 100. 201. And SCHEUCHZER's *Physica Sacra*, in *Matt.* ix. 2.

No. 1028. — v. 38. *Wailed greatly.*] The custom of employing mourning women by profession still prevails in the East. SHAW, (*Trav.* p. 242.) speaking of the Moorish funerals, says, "there are several women hired to act on these lugubrious occasions, who, like the *præficæ* or mourning women of old, are skilful in lamentation, *Amos* v. 16. and great mistresses of these melancholy expressions, (that is,

as he had before remarked of squalling out several times together, loo, loo, loo, in a deep and hollow tone, with several ventriloquous sighs): and, indeed, they perform their part with such proper sounds, gestures, and commotions, that they rarely fail to work up the assembly into some extraordinary pitch of thoughtfulness and sorrow. The British factory has often been very sensibly touched with these lamentations, whenever they were made in the neighbouring houses." So NIEBUHR (*Voyage en Arabie*. tom. i. p. 150,) says, "the relations of a dead Mahometan's wife, not thinking themselves able to mourn for him sufficiently, or finding the task of continual lamentation too painful, commonly hire for this purpose some women who understand this trade, and who utter woeful cries from the moment of the death of the deceased until he is interred." See *Jer.* ix. 17. 18.

The assembling together of multitudes to the place where persons have lately expired, and bewailing of them in a noisy manner, is a custom still retained in the East, and seems to be considered as an honour done to the deceased. *Chardin, MS.* informs us, that the concourse in places where persons lie dead is incredible. Every body runs thither, the poor and the rich; and the first more especially make a strange noise. *HARMER*, vol. ii. p. 135.

"Upon the first evening after our removal to our new habitation, we were serenaded by a species of vocal harmony which we had never heard before. It began about sun-set, and continued, with little intermission, not only all the night, but during many succeeding nights and days. We were at first doubtful whether the sounds we heard were expressions of joy or of lamentation. A sort of chorus mixed with screams, yet regulated by the beating of tamborines, now swelling upon the ear, now expiring in cadences, was repeated continually: and as often as it seemed to cease, we heard it renewed with increased vehemence. Having inquired the cause, we were told that it was nothing more than the usual ceremony of bewailing a deceased person, by means of female mourners hired for the occasion. We sent our interpreter to the house whence the sounds proceeded, desiring him to pay particular at-

tention to the words used by the choristers in their lamentation. He told us, upon his return, that we might, if we thought proper, have the ceremony performed in our apartments: that the singers were women hired to sing and lament in this manner: the wealthier the family, the more numerous were the persons hired, and, of course, the louder the lamentations: that these female singers exhibited the most frightful distortions: having their hair dishevelled, their clothes torn, and their countenances daubed with paint and dirt: that they were relieved at intervals by other women similarly employed; and thus the ceremony may be continued for any length of time. A principal part of their act consists in mingling with their ululation such plaintive expressions of praise and pity, such affecting narrative of the employments, possessions, and characteristics of the deceased, and such inquiry as to his reasons for leaving those whom he professed to love during life, as may excite the tears and sighs of the relations and friends collected about the corpse." CLARKE'S *Travels*, vol. iii. p. 72. FORBES'S *Oriental Memoirs*, vol. iii. p. 252. MORIER'S *Journey through Persia*, p. 62.

The same custom was practised by the Tartars. OLEARIUS, lib. iii. p. 149. *Lond.* 1662. It is found even among the Greenlanders. "The women continue their weeping and lamentation. Their howl is all in one tone: as if an instrument were to play a tremulous fifth downwards, through all the semi-tones. Now and then they pause a little." CRANTZ'S *Hist. of Greenland*, vol. i. p. 239. HOMER. *Il.* xxiv. 720. 2 *Chron.* xxxv. 25. *Judg.* xi. 39, 40. *Mark*, v. 38.

No. 1029. — vi. 56. *They laid the sick in the streets.*] MAXIMUS TYRIUS tells us, (in his fortieth Dissertation, p. 477.) that the medical art, as reported, had its rise, from the custom of placing sick persons on the side of frequented ways, that so those who passed along, inquiring into the nature of their complaint, might communicate the knowledge of what had been to themselves useful in the like case.

No. 1030. — vii. 3. *Except they wash their hands oft.*] *Εαν μη πύγμη νιψωνται*, *except they washed with their fist.*

Theophylact translates it *unless they washed up to their elbow*, affirming that *πυγμή* denotes the whole of the arm from the bending to the ends of the fingers. But this sense of the word is altogether unusual; for *πυγμή* properly is the hand, with the fingers contracted into the palm and made round. *Theophylact's* translation, however, exhibits the Evangelist's meaning. For the Jews when they washed held up their hands, and contracting their fingers, received the water that was poured on them by their servants, (who had it for a part of their office, *2 Kings* iii. 11.) till it ran down their arms, which they washed up to their elbows. *MACK-NIGHT'S Harmony*, vol. ii. p. 352.

“After the lapse of about an hour, the lady of the house came forward with a silver pitcher and ewer, and a finely embroidered napkin thrown over her arm: having advanced to the vizir, and made her obeisance, she poured out warm water into the basin, with which he washed his hands, turning up his loose sleeves for this purpose, and washing half way up to the elbow.” *HUGHES'S Travels in Sicily, Greece, and Albania*, vol. ii. p. 50.

“Before sitting down to dinner, as well as afterwards, we had to perform the ceremony of the *χειρονιπτρον*, or washing of the hands: a tin basin, which the Turks name *levenn*, is brought round to all the company, the servant holding it on his left arm, while with the other hand he pours water from a tin vessel, called by the Turks *ibrik*, on the hands of the washer, having a towel thrown over his shoulder to dry them with. The towel is called *Μαγδαλη* from the ancient word *Μαγδαλιχ*. This ceremony is performed not only before and after meals, but is practised by Greeks and Turks, before commencing their orations, as it was by the ancients before they sacrificed to the gods, and on the arrival of a stranger at a house.” *DODWELL'S Tour through Greece*, vol. i. p. 156.

No. 1031. — vii. 5. *But eat bread with unwashen hands.*]

Amongst the ridiculous superstitions of the Jews, it is curious to mark the rule which they established concerning eating with their hands washed or not washed. Bread might not be eaten, unless they had first washed their hands, but they were allowed to eat dry fruits with unwashen

hands. This circumstance should be particularly noticed, as bread is emphatically mentioned by the Evangelist. See WOOTTON's *Miscel.* vol. i. p. 166.

No. 1032. — vii. 4. *Except they wash, they eat not.*] Washings and purifications were carried to a most ceremonious excess by the pharisees, who thus abused what within proper bounds was expedient and commendable. Their conduct, however ridiculous, is paralleled by that of the Remmont, a sect of Christians, of whom Mr. BRUCE (*Travels*, vol. iv. p. 275.) says “their women pierce their ears, and apply weights to make them hang down and to enlarge the holes, into which they put ear-rings almost as big as shackles, in the same manner as do the Bedowise in Syria and Palestine. Their language is the same as that of the Falasha, with some small difference of idiom. They have great abhorrence of fish, which they not only refrain from eating, but cannot bear the sight of; and the reason they give for this is, that Jonah the prophet (from whom they boast they are descended) was swallowed by a whale, or some other such great fish. They are hewers of wood and carriers of water to Gondar, and are held in great detestation by the Abyssinians. They hold, that having been once baptized, and having once communicated, no sort of prayer or other attention to divine worship is necessary. They wash themselves from head to foot after coming from market, or any public place where they may have touched any one of a sect differing from their own, esteeming all such unclean.

No. 1033. — ix. 41. *Whosoever shall give you a cup of water to drink in my name, shall not lose his reward.*] To furnish travellers with water is at this time thought a matter of such consideration, that many of the eastern people have been at a considerable expence to procure passengers that refreshment. “The reader, as we proceed,” says Dr. CHANDLER, (*Travels in Asia Minor*, p. 20.) will find frequent mention of fountains. Their number is owing to the nature of the country and the climate. The soil, parched and thirsty, demands moisture to aid vegetation; and a cloudless sun, which enflames the air, requires for the people the verdure, shade, and coolness, its agreeable attendants; hence they occur not only in the towns and villages,

but in the fields and gardens, and by the sides of the roads, and by the beaten tracks on the mountains. Many of them are the useful donations of humane persons while living, or have been bequeathed as legacies on their decease. The Turks esteem the erecting of them as meretorious, and seldom go away after performing their ablutions or drinking, without gratefully blessing the name and memory of the founder." Then, after observing that the method used by the ancients of obtaining the necessary supplies of water still prevails, which he describes as done by pipes, or paved channels, he adds, "When arrived at the destined spot, it is received by a cistern with a vent, and the waste current passes below from another cistern, often an ancient sarcophagus. It is common to find a cup of tin or iron hanging near by a chain, or a wooden scoop with an handle placed in a niche in the wall. The front is of stone, or marble, and, in some, painted and decorated with gilding, and with an inscription in Turkish characters in relievo." The blessing of the name and memory of the builder of one of these fountains shews that a cup of water is in these countries by no means a despicable thing.

NIEBUHR tells us, that among the public buildings of Kahira, those houses ought to be reckoned where they daily give water *gratis* to all passengers that desire it. Some of these houses make a very handsome appearance; and those whose business it is to wait on passengers are to have some vessels of copper curiously tinned, and filled with water, always ready on the window next the street. *Voyage en Arabie*, tom i. p. 97.

"In the streets (of Peshawer) were people crying greens, curds, &c. and men carrying water in leathern bags at their backs, and announcing their commodity by beating on a brazen cup, in which they give a draught to a passenger for a trifling piece of money." ELPHINSTONE's *Account of the Kingdom of Caubul*, p. 57. *Int.*

In India the Hindoos go sometimes a great way to fetch water, and then boil it, that it may not be hurtful to travellers who are hot; and after this stand from morning till night in some great road, where there is neither pit nor rivulet, and offer it *in honour of their gods*, to be drunk by the

passengers. This necessary work of charity in these hot countries seems to have been practised among the more pious and humane Jews; and our Lord assures them, that if they do this *in his name*, they shall not lose their reward. See the *Asiatic Miscellany*, vol. ii. p. 142. 4to. *Calcutta*, 1786.

“Here, as in every other part of Nubia, the thirsty traveller finds, at short distances, water jars placed by the road side under a low roof. Every village pays a small monthly stipend to some person to fill these jars in the morning, and again towards evening. The same custom prevails in Upper Egypt, but on a larger scale: and there are caravanserais often found near the wells which supply travellers with water. “BURCKHARDT’S *Travels in Nubia*, p. 45.

No. 1034. — ix. 43. *Into the fire that never shall be quenched.*] This is a periphrasis of hell, and is an allusion to the valley of Hinnom, from whence hell has its name here and elsewhere. *Kimchi* (on *Psalms* xxvii. 13.) says, “that it was a place in the land near to Jerusalem and was a place contemptible; where they cast things defiled and carcases; and there was there a continual fire to burn polluted things and bones; and, therefore, the condemnation of the wicked in a parabolical way is called Gehinnom.”

No. 1035. — ix. 44. *Where their worm dieth not, and the fire is not quenched.*] Dr. RYMER (*Representation of Revealed Religion*, p. 155.) supposes that both the worm and the fire are meant of the body, and refer to the two different ways of funeral among the ancients, interment and burning; so that our Lord may seem here to prevent an objection against the permanent misery of the wicked in hell, arising from the frail constitution of the body; as if he should have said, the body will not then be as it is at present, but will be incapable of consumption or dissolution. In its natural state, the worms may devour the whole, and die for want of nourishment; the fire may consume it, and be extinguished for want of fuel; but there shall be perpetual food for the worm that corrodes it, perpetual fuel for the fire that torments it. The words of the apocryphal writer in *Judith* xvi. 17. greatly illustrate this interpretation. It is said, “The Lord Almighty will take vengeance on the wicked in the day of judgment, putting fire

and worms into their flesh, and they shall feel them, and weep for ever."

No. 1036. — x. 4. *And they said, Moses suffered to write a bill of divorcement, and to put her away.*] Divorces seem to have been permitted among the Jews, before the law; but we find no example of that kind in the Old Testament written since Moses. They have been less frequent with the Jews, since their dispersion among nations which do not permit the dissolution of marriage upon light occasions. In cases where it does take place, the woman is at liberty to marry again as she shall think proper, but not with the person who gave occasion for the divorce. To prevent the abuse which the Jewish men might make of the liberty of divorcing, the rabbins appoint many formalities, which consume much time, and give the married couple opportunity to be reconciled. Where there is no hope of accommodation, a woman, a deaf man, or a notary, draws the letter of divorce. He writes it in the presence of one or more rabbins, on vellum ruled, containing only twelve lines, in square letters; and abundance of little trifling particulars are observed, as well in the characters as in the manner of writing, and in the names and surnames of the husband and wife. He who pens it, the rabbins and witnesses, ought not to be relations either to the husband or to the wife, or to one another.

The substance of this letter, which they call *gheth*, is as follows: "On such a day, month, year, and place, I, N. divorce you volentailry, put you away, restore you to your liberty, even you, N. who were heretofore my wife, and I permit you to marry whom you please." The letter being written, the rabbi examines the husband closely, in order to learn whether he is voluntarily inclined to do what he has done. They endeavour to have at least ten persons present at this action, without reckoning the two witnesses who sign, and two other witnesses to the date. After which the rabbi commands the wife to open her hands, in order to receive this deed, lest it fall to the ground; and after having examined her over again, the husband gives her the parchment, and says to her, "Here is thy divorce, I put thee away from me, and leave thee at liberty to marry

whom thou pleasest." The wife takes it, and gives it to the rabbi, who reads it once more, after which she is free. CALMET's *Dict. of Bible*, art. *Divorce*.

No. 1037. — x. 12. *If a woman shall put away her husband.*] This practice of divorcing the husband, unwarranted by the law, had been, as JOSEPHUS informs us, introduced by Salome, sister of Herod the Great, who sent a bill of divorce to her husband Costobarus; which bad example was afterwards followed by Herodias and others. And in *Antiq.* xviii. b. 4. he says, that Herodias, in contempt of the laws of her country, left her husband, Herod Philip, while he was living, and was married to Herod Antipas, his brother, by the same father. He mentions three other instances of the same irregularity in *Antiq.* xx. b. 2, 3. This seems to have been the case with JOSEPHUS himself, who informs us in *Vit.* sect. 75., that his wife quitted him, and that he thereupon married another.

It appears from JUVENAL, *Sat.* ix., and MARTIAL, x. 41., that the Roman women were allowed to divorce their husbands.

By law it was the husband's prerogative to dissolve the marriage. The wife could do nothing by herself. When he thought fit to dissolve it, her consent was not necessary. The bill of divorce which she received was to serve as evidence for her that she had not deserted her husband, but was dismissed by him, and, consequently, free. CAMPBELL'S *Translation of the Gospels*, note.

No. 1038. — xiii. 35. *Or at the cock-crowing.*] The ancients divided the night into different watches; the last of which was called cock-crow; wherefore they kept a cock in their tirit, or towers, to give notice of the dawn. Hence this bird was sacred to the sun, and named *Αλεκτρωγ*, which seems to be a compound out of the titles of that deity, and of the tower set apart for his service; for these towers were temples. HOLWELL'S *Mythological Dict.* p. 16.

Among the superstitions in Persia, that which depends on the crowing of a cock is not the least remarkable. If the cock crows at a proper hour, they esteem it a good omen; if at an improper season, they kill him. I am told that the

favorable hours are at nine, both in the morning and in the evening, at noon, and at mid-night. MORIER's *Journey through Persia*, p. 62.

No. 1039. — xiv. 3. *And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious, and she brake the box, and poured it on his head.*] Chardin describes the Persians as sometimes transporting their wine in buck or goat-skins which are pitched, and when the skin is good, the wine is not at all injured, nor tastes of the pitch. At other times they send it in bottles whose mouths are stopped with cotton, upon which melted wax is poured, so as quite to exclude the air. They pack them up in chests, in straw, ten small bottles in each, sending the celebrated wine of Schiras thus through all the kingdom into the Indies, and even to China and Japan.

“ Each of the skins (goat's), by a very simple process, is so sewed together as to hold and preserve the new wine, which in the villages is never put into any other bottle, and seldom lasts beyond the next vintage.” HOBHOUSE's *Journey through Albania*, p. 91.

The ancient Romans used pitch to secure their wine vessels. HORACE, *Carm. lib. iii. Ode. 8.* This is said to have been done according to one of the precepts of Cato. But though pitch and other grosser matters might be used to close up their wine vessels, those which held their perfumes were doubtless fastened with wax, or some such cement, since they were small and made of alabaster and other precious materials, which would by no means have agreed with any thing so coarse as pitch. To apply these remarks to the subject of this article, it may be observed, that PROPERTIUS calls the opening of a wine vessel, by breaking the cement that secured it, *breaking the vessel*.

Cur ventos non ipse rogis, ingrate, petisti ?

Cur nardo flammæ non duere meæ ?

Hoc etiam grave erat, nullâ mercedehyacinthos

Injicere, et fracto busta piare cado. Lib. iv. el. 7. ver. 31.

It cannot be supposed that *Propertius* meant, that the earthen vessel should have itself been shivered into pieces, but only that its *stopple* should be taken out, to do which

it was necessary to *break the cement*. Agreeable to this mode of expression, we are doubtless to understand these words of *Mark*, that, *as Jesus sat at meat, there came a woman having an alabaster box of ointment of spikenard (or liquid nard, according to the margin,) very precious, and she BRAKE THE BOX, and poured it on his head.*

The unguents, so universally esteemed in Asia, are preserved in small bottles, and boxes of onyx or alabaster: they make a conspicuous figure on the Indian toilette, and form a considerable article of traffic with the horahs and travelling merchants throughout Hindostan; especially those from the sandal and mogree; the roses of Surat are neither so abundant nor fragrant as to produce the valuable attyr. Resembling some of these, was probably the box of ointment used by the pious Mary, and the nard mentioned in the invitation from HORACE to Virgil:

Nardo vina merebere,
Nardi parvus onyx eliciet cadum.

Ode 12. l. 4.

FORBES'S *Oriental Memoirs*, vol. iii. p. 411. "Pouring sweet scented oil on the head is common in this country. At the close of the festival of Doorga, the Hindoos worship the unmarried daughters of bramhuns, and amongst other ceremonies pour sweet scented oil on their heads." WARD'S *View of the Hindoos*, vol. ii. p. 337.

No. 1040. — xiv. 15. *A large upper room furnished and prepared.*] The English word, which comes nearest the import of ἐσρωμενον, is *carpeted*: but when the term is used, as here, of a dining-room, it is not meant only of the floor, but of the couches on which the guests reclined at meals. On these they used, for the sake both of neatness and of convenience, to spread a coverlet or carpet. As this was commonly the last thing they did in dressing the room, it may not improperly be employed to denote the whole. CAMPBELL'S *Translation of the Gospels*, note.

No. 1041. — xiv. 35. *He went forward a little, and fell on the ground.*] Amongst other circumstances by which the ancients expressed the greatness of their distress, they frequently threw themselves down upon the ground, and

rolled in the dust. Thus HOMER introduces Priam lamenting the death of Hector :

*Permit me now, belov'd of Jove ! to steep
My careful temples in the dew of sleep :
For since the day that number'd with the dead
My hapless son, the dust has been my bed.* *Il. xxiv. l. 804.*

Thus, also, OVID represents CENEUS behaving himself upon the death of his son Meleager :

*Pulvere canitiem genitor, vultusque seniles,
Fœdat humi fusos, spatiosumque increpat ævum.*
*His hoary head and furrow'd cheeks besmears
With noisome dirt, and chides the tedious years.*
Met. lib. viii. v. 528.

Thus we find our Lord, when *exceeding sorrowful*, leaving his disciples, and expressing his agony in a way that was chiefly appropriated to scenes of peculiar distress.

No. 1042. — xiv. 51. *And there followed him a certain young man, having a linen cloth cast about his naked body ; and the young men laid hold on him : and he left the linen cloth, and fled from them naked.]* POCOCKE observes, in describing the dresses of the people of Egypt, that “ it is almost a general custom among the Arabs and Moham-medan natives of the country to wear a large blanket, either white or brown, and in summer a blue and white cotton sheet, which the Christians constantly use in the country ; putting one corner before, over the left shoulder, they bring it behind, and under the right arm, and so over their bodies, throwing it behind over the left shoulder, and so the right arm is left bare for action. When it is hot, and they are on horseback, they let it fall down on the saddle round them : and about Faiume, I particularly observed, that young people especially, and the poorer sort, had *nothing on whatever* but this blanket ; and it is probable the young man was clothed in this manner, who followed our Saviour, when he was taken, having a linen cloth cast about his naked body ; and when the young men laid hold on him, he left the linen cloth, and fled from them naked.” *Travels*, vol. i. p. 190.

No. 1043. — xiv. 61. *The high-priest asked him, and said unto him, Art thou the Christ, the son of the blessed ?]* It is observable that the peculiar attribute of deity is here used to express the divine nature. Supreme happiness is properly considered as belonging to God; and as all comfort flows from him, suitable ascriptions of praise and glory are his due. But this form of speech was conformable to the ancient custom of the Jews, who, when the priest in the sanctuary rehearsed the name of God, used to answer, “Blessed be his name for ever.” The title of the blessed one in their language signified as much as the holy one; and both, or either of them, the God of Israel. Hence such expressions are very frequent in the rabbins. See also *Rom.* i. 25. *2 Cor.* xi. 31.

No. 1044. — xv. 26. *The superscription of his accusation.]* It was the custom of the Romans to write the crime for which any man suffered death on a tablet, and carry it before him to his execution. Thus (*EUSEB. Eccl. Hist. lib. v. cap. 1.*) Attalus the martyr was led round the amphitheatre with a tablet before him, inscribed, “This is Attalus the Christian.” So *SUETON. Domitian. cap. 10.* the man was cast to the dogs in the arena to be devoured, with this inscription, “He spake impiously.” The same custom prevailed in crucifixions. *DIO. (lib. liv. 598.)* mentions a servant or slave who was carried to the cross with a writing declaring the cause of his death.

Josephus tells us of certain pillars, on which was engraven in letters of Greek and Latin, “It is a wickedness for strangers to enter into the holy place.” So the soldiers of Gordian, the third emperor, when he was slain upon the borders of Persia, raised a monument for him, and engraved his memorial upon it, in Greek, Latin, Persic, Judaic, and Eyphtiac letters, that all people might read the same. Sometimes it was published by the voice of the common cryer.

“The governor of Bussorah not only refused his claim to protection, but to mark the detestation in which he held his character, directed that his corpse should be cast out into a field to be devoured by dogs.” *MALCOLM'S History of Persia, vol. ii. p. 136.*

No. 1045. — xvi. 1. *Had bought sweet spices, that they might come and anoint him.*] This was the practice of the Jews: hence we read of *the spices of the dead*. It was one of the things that was customary in Israel to perform to the dead. *Maimonides* observes, that they anoint them with various sorts of spices.

No. 1046. — xvi. 5. *And entering into the sepulchre.*] The sepulchres of the Jews were made so large that persons might go into them: the rule for making them is this: "He that sells ground to his neighbour to make a burying-place must make a court at the mouth of the cave, six by six, according to the bier, and those that bury." It was into this court that the women entered. Here they could look into the sepulchre and the several graves in it, and see what were in them.

No. 1047. — ST. LUKE, i. 9.

According to the custom of the priest's office.

“**A**S the great number of the sacerdotal order occasioned their being first divided into twenty four companies, so in after times the number of each company grew too large for them all to minister together. For there were no less, according to *Josephus*, than five thousand priests in one course in his time. The ministry of each course was divided according to the number of the houses of their fathers that were contained in it. If a course consisted of five such houses, three served three days, and the other two, two days a piece. If it contained six, five served five days, and the other two days: if it contained seven, the priest of each house served a day. The particular branches of the service were assigned by lot to each priest, whose turn it was to attend on the ministry.” JENNING’S *Jewish Ant.* vol. i. p. 269.

No. 1048. — i. 63. *And he asked for a writing table.*] Dr. SHAW (*Travels*, p. 194.) informs us that the Moorish and Turkish boys in Barbary are taught to write upon a smooth thin board slightly daubed over with whiting, which may be wiped off or renewed at pleasure. Such, probably, for the Jewish children use the same, was the little board or writing-table that was called for by Zacharias.

No. 1049. — ii. 7. *The inn.*] It will be proper here to give a full and explicit account of the inns or caravanserais of the East, in which travellers are accommodated. They are not all alike, some being simply places of rest, by the side of a fountain if possible, and at a proper distance on the road. Many of these places are nothing more than naked walls; others have an attendant, who subsists either by some charitable donation, or the benevolence of passengers; others are more considerable establishments, where families reside, and take care of them, and furnish the necessary provisions.

“ Caravanserais were originally intended for, and are now pretty generally applied to, the accommodation of strangers and travellers, though, like every other good institution, sometimes perverted to the purposes of private emolument, or public job. They are built at proper distances through the roads of the Turkish dominions, and afford to the indigent or weary traveller an asylum from the inclemency of the weather; are in general built of the most solid and durable materials, have commonly one story above the ground floor, the lower of which is arched, and serves for warehouses to store goods, for lodgings, and for stables, while the upper is used merely for lodgings; besides which they are always accommodated with a fountain, and have cooks' shops and other conveniencies to supply the wants of lodgers. In Aleppo, the caravanserais are almost exclusively occupied by merchants, to whom they are, like other houses, rented.” CAMPBELL'S *Trav.* part ii. p. 8.

“ In all other Turkish provinces, particularly those in Asia, which are often thinly inhabited, travelling is subject to numberless inconveniences, since it is necessary not only to carry all sorts of provisions along with one, but even the very utensils to dress them in, besides a tent for shelter at night and in bad weather, as there are no inns, except here and there a caravanserai, where nothing but bare rooms, and those often very bad, and infested with all sorts of vermin, can be procured.” ANTES'S *Observations on Egypt*, p. 55.

The poverty of the eastern inns appears also from the following extract. “ There are no inns any where; but the cities, and commonly the villages, have a large building called a *kan*, or *kervanserai*, which serves as an asylum for all travellers. These houses of reception are always built without the precincts of towns, and consist of four wings round a square court, which serves by way of inclosure for the beasts of burthen. The lodgings are cells, where you find nothing but bare walls, dust, and sometimes scorpions. The keeper of this *kan* gives the traveller the key and a mat, and he provides himself the rest: he must, therefore, carry with him his bed, his kitchen utensils, and even his

provisions, for frequently not even bread is to be found in the villages. On this account the orientals contrive their equipage in the most simple and portable form. The baggage of a man who wishes to be completely provided, consists in a carpet, a matrass, a blanket, two saucepans with lids contained within each other, two dishes, two plates, and a coffee-pot, all of copper well tinned; a small wooden box for salt and pepper; a round leathern table, which he suspends from the saddle of his horse; small leathern bottles or bags for oil, melted butter, water, and brandy (if the traveller be a Christian), a pipe, a tinder-box, a cup of cocoa-nut, some rice, dried raisins, dates, cyprus cheese, and, above all, coffee-berries, with a roaster and wooden mortar to pound them." VOLNEY's *Travels*, vol. ii. p. 419.

"The caravanserais are the eastern inns, far different from ours; for they are neither so convenient nor handsome: they are built square, much like cloisters, being usually but one story high, for it is rare to see one of two stories. A wide gate brings you into the court, and in the midst of the building, in the front, and upon the right and left hand, there is a hall for persons of the best quality to keep together. On each side of the hall are lodgings for every man by himself. These lodgings are raised all along the court, two or three steps high, just behind which are the stables, where many times it is as good lying as in the chambers. Right against the head of every horse, there is a niche with a window into the lodging chamber, out of which every man may see that his horse is looked after. These niches are usually so large, that three men may lie in them, and here the servants usually dress their victuals." TAVERNIER's *Travels*, p. 45. *Travels of ALI BEY*, vol. ii. p. 284.

"The entrance is under a high and magnificent portal, adorned with Mosaic work, like all the rest of the buildings, and upon the sides runs a portico, where you may lie in the day-time conveniently, and as pleasantly as in the inn itself. The fountain in the middle of the court is raised above five feet, and the brims of it are four feet broad, for

the convenience of those that will say their prayers after they have performed their purification." CHARDIN, p. 412.

It appears from the preceding extracts, that there are inns or caravansaries of different kinds, some better than others. The Scriptures use two words to express a caravanserai, in both instances translated *inn*. *Luke* ii. 7. *There was no room for them in the INN, καταλύματι* — the place of untying; that is, of beasts for rest. *Luke* x. 34. *And brought him to the inn, πανδοχεῖον*, whose keeper is called in the next verse *πανδοχεύς*. This word properly signifies *a receptacle open to all comers*.

"The serai or principal caravansary, at Surat, was much neglected: most of the eastern cities contain one at least, for the reception of strangers; smaller places, called choultries, are erected by charitable persons, or munificent princes, in forests, plains, and deserts, for the accommodation of travellers. Near them is generally a well, and a cistern for the cattle; a brahmin, or fakeer, often resides there to furnish the pilgrim with food, and the few necessaries he may stand in need of. In the deserts of Persia and Arabia, these buildings are invaluable: in those pathless plains, for many miles together, not a tree, a bush, nor even a blade of grass, is to be seen; all is one undulating mass of sand, like waves on the trackless ocean. In these ruthless wastes, where no rural village, or cheerful hamlet, no inn or house of refreshment is to be found, how noble is the charity that rears the hospitable roof, that plants the shady grove, and conducts the refreshing moisture into reservoirs!" FORBES'S *Oriental Memoirs*, vol. i. p. 250.

Those buildings under the different names of serais, caravansaries, or choultries, were erected at stated distances throughout the Mogul empire, especially on the royal roads. The serais were generally constructed in an oblong square, consisting of a high wall and towers, with a handsome entrance at each end; a few had a gate-way at the cardinal points. The gates were often of considerable strength, with guard-rooms on each side. Two ranges of apartments, for the convenience of the merchants, containing sleeping-rooms and warehouses for their goods, formed a street from

one gate to the other ; with a colonade, or veranda, in front of the buildings, opening to a spacious area between them. The serais with four gates contained a double range of these apartments, forming an avenue to each entrance. Under the inner wall of the ramparts were similar accommodations. In the most complete and splendid serais, a due regard was observed for public worship, ablutions, and other ceremonies. *Ibid.* vol. iii. p. 123.

No. 1050. — ii. 7. *And laid him in a manger.*] A grotto or cave must to them that live in tents be the most convenient stable they could have: nor would it be a despicable advantage to those who live in more fixed habitations. There is nothing then improbable in the tradition, that our Lord, who was confessedly born in a stable, was born in a grotto in, or very near, the city of Bethlehem. Natural or artificial grottos are very common in the eastern countries, particularly in Judæa, and are often used for their cattle. Pococke observes, *Trav.* vol. ii. p. 48. “there were three uses for grottos; for they served either for sepulchres, cisterns, or as retreats for herdsmen and their cattle in bad weather, and especially in the winter nights.” Harmer, vol. iii. p. 107.

There is shewn at *Bethlehem* the *cave* in which he was born, and in the *cave* the manger where he was wrapped in swaddling clothes. And the same places are shewn to this day. Thus a *Swedish* traveller, who was at *Bethlehem* so lately as the year 1751, says, “I employed the forenoon in beholding that which made this obscure place famous throughout the Christian world; I mean the place which is here shewn, and said to be that where Christ was born, and laid in the manger. We descended some steps underground to come into the *cave* where these two places are shewn, viz. on the left hand the place where the infant was born, and on the right where he was laid in a manger.” Hasselquist's *Trav.* p. 144. See also Harmer's *Observations*, vol. iii. p. 107. and an excellent note of Campbell's on *Luke* ii. 7.

No. 1051. — ii. 25. *Waiting for the consolation of Israel.*] The Jews often used to style the expected Messiah *the consolation*; and, *may I never see the consolation*, was a

common form of swearing among them. It was much used by R. Simeon ben Shetach, who lived before the time of Christ.

No. 1052. — ii. 44. *The company.*] As at the three great festivals all the men who were able were obliged, and many women chose, at least at the passover, to attend the celebration at Jerusalem, they used, for their greater security against the attacks of robbers on the road, to travel in large companies. All who came not only from the same city, but from the same canton or district, made one company. They carried necessaries along with them, and tents for their lodging at night. Sometimes, in hot weather, they travelled all night, and rested in the day. This is nearly the manner of travelling in the East to this hour. Such companies they now call caravans; and in several places have got houses fitted up for their reception, called caravansaries. This account of their manner of travelling furnishes a ready answer to the question, how could Joseph and Mary make a day's journey, without discovering before night that Jesus was not in the company? In the day-time we may reasonably presume that the travellers would, as occasion, business, or inclination led them, mingle with different parties of their friends or acquaintance; but that in the evening, when they were about to encamp, every one would join the family to which he belonged. As Jesus did not appear when it was growing late, his parents first sought him where they supposed he would most probably be, amongst his relations and acquaintance; and not finding him, returned to Jerusalem. CAMPBELL'S *Translation of the Gospels*, note.

No. 1053. — iii. 4. *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*] The roads which led to the Jewish cities of refuge were required to be kept good, that the slayer might flee to them without impediment. The rabbis inform us, among other circumstances, that at every cross-road was set up an inscription, Asylum, asylum. Upon which *Hottinger* remarks, that it was probably in allusion to this custom that John the Baptist is described as *the voice of one*

crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

No. 1054. — iv. i. *And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the spirit into the wilderness, being forty days tempted of the devil.]*

Mr. MAUNDRELL, in his travels to the Holy Land, saw the place which was the scene of Christ's temptations, and thus describes it. "From this place (the Fountain of the Apostles) you proceed in an intricate way amongst hills and valleys interchangeably, all of a very barren aspect at present, but discovering evident signs of the labour in the husbandman in ancient times. After some hours' travel in this sort of road, you arrive at the mountainous desert into which our blessed Saviour was led by the spirit to be tempted by the devil. A most miserable dry barren place it is, consisting of high rocky mountains, so torn and disordered as if the earth had suffered some great convulsion, in which its very bowels had been turned outward." *Journey*, p. 79. "As we proceeded to the northward, we had on our left a lofty peak of the range of hills which border the plain of Jordan on the west, and end in this direction the mountains of Judea. This peak is conceived to be that to which Jesus was transported by the devil during his fast of forty days in the wilderness, after which he was an hungred. Nothing can be more forbidding than the aspect of those hills; while not a blade of verdure is to be seen over all their surface; not the sound of any living being is to be heard throughout all this extent. They form, indeed, a most appropriate scene for that wilderness in which the Son of God is said to have dwelt with the wild beasts, while the angels ministered unto him, *Mark* i. 13. In this mountain of the temptation, there are many grottos of the early anchorites, which were visible to us as we passed." BUCKINGHAM'S *Travels in Palestine*, p. 307.

No. 1055.—iv. 16. *And stood up to read.]* The custom of reading the Scriptures publicly was an appointment of Moses, according to the Jews. It was also usual to stand at reading the law and the prophets. Some parts of the Old Testament were allowed to be read sitting or standing; as particularly, the book of Esther. Common Israelites,

as well as priests and Levites, were allowed to read the Scriptures publicly. Every sabbath day, seven persons read; a priest, a Levite, and five Israelites. And it is said to be a known custom to this day, that even an unlearned priest reads before the greatest wise man in Israel.

The Jews used to pray before the reading of the law, blessing God that he had chosen them to be his people, and that he had given them his law. They stood during the time it was read (that is, those who read it.) For this posture they have a special direction in the treatise Megillah, "that he that reads the law must stand, partly for the honour of the law itself, and partly because God said to Moses, Stand thou here with me." *Pet. 4. in Gemara.* As he read, the minister of the congregation stood by him, to see that he read and pronounced right. If he was guilty of any error, he corrected him. LIGHT-FOOT, i. 614.

No. 1056. — iv. 18. *And recovering of sight to the blind, to set at liberty them that are bruised.*] It is beautifully observed by Mr. CRADOCK, (*Harmony*, p. 69.) that the clause, *recovering of sight to the blind*, alludes to the wretched state of those prisoners, who, according to the inhuman custom still retained in the East, had their eyes put out: and with regard to such as these, this great deliverer is represented as *restoring* them, a work far beyond all human power. Probably they are the same with those who are spoken of in the next clause, as *bruised* with the weight of their fetters; for it is plain that even blind captives were sometimes loaded with them, as was the case with Samson, *Judges xvi. 21.* and Zedekiah, *2 Kings xxv. 7.*

Cutting out one or both the eyes has been frequently practised in Persia as an usual punishment for treasonable offences. HANWAY'S *Travels*, vol. i. p. 295. 327. 371. vol. iv. p. 210.

No. 1057. — iv. 17. *And there was delivered unto him the book of the prophet Isaiah.*] This was done by the chazan or minister, one part of whose business was to deliver the book of the law to, and take it from him that read. When a high-priest read the chazan, or minister

of the synagogue, took the book of the law, and gave it to the ruler of the synagogue, and he gave it to the sagan, who delivered it to the high-priest, and the high-priest stood and received it, and read standing. The same method was observed when a king read in the book of the law: but when a common priest or an inferior person read, there was not so much ceremony used.

No. 1058. — iv. 20. *And he closed the book, and he gave it again to the minister, and sat down.*] The third part of the synagogue-service was expounding the Scriptures and preaching to the people. The posture in which this was performed, whether in the synagogue or in other places, was sitting. Accordingly, when our Saviour had read the haphtaroth in the synagogue at Nazareth, of which he was a member, having been brought up in that city; instead of retiring to his place, he sat down in the desk or pulpit; and it is said that the eyes of all that were present were fastened upon him; as they perceived by his posture that he was going to preach to them. And when Paul and Barnabas went into the synagogue at Antioch, and sat down, thereby intimating their desire to speak to the people if they might be permitted, the rulers of the synagogue sent to them, and gave them leave. *Acts* xiii. 14, 15.

No. 1059. — iv. 20. *And sat down.*] The Jewish doctors, to shew their reverence for the Scriptures, always stood when they read them, but when they taught the people they sat down. See *Matt.* xxiii. 2. Thus we find our Lord sitting down in the synagogue to preach, after he had read the passage in the prophet which he made the subject of his discourse. The custom of preaching from a text of Scripture, which now prevails throughout all the Christian churches, seems to have derived its origin from the authority of this example. MACKNIGHT'S *Harmony*, vol. i. p. 122.

“When I questioned the Jews concerning the old copies of the Scriptures, which had been read in the synagogue from age to age, some told me that it was usual to *bury* them, when decayed by time and use.” BUCHANAN'S *Christian Researches*, p. 200.

No. 1060. — vi. 1. *The second sabbath after the first.*] The explanation of this phrase has given commentators not a little trouble. Some allege that there were two sabbaths in the year, each of them called the first, in respect to the two different beginnings of the year, the civil and the sacred. *Grotius*, whose opinion is followed by *Hammond*, conceives that when any of the solemn yearly feasts fell on the sabbath-day, that sabbath had a special respect paid to it, and was called *μεγα* or *σαββατον πρωτον*. Now of these first sabbaths there were three in the year, at the passover, at pentecost, and at the feast of tabernacles. The first of them, that is, when the first day of the feast of passover fell on the sabbath-day, was called *πρωτοπρωτον σαββατον*, or the first prime sabbath. The second, that is, when the day of pentecost fell on the sabbath, was called *δευτεροπρωτον*, which he apprehends was the sabbath here intended.

No. 1061. — vi. 38. *Good measure pressed down, and shaken together, and running over, shall men give into your bosom.*] The eastern garments being long, and folded, and girded with a girdle, admitted of carrying much corn or fruits of that kind in the bosom.

“When Cræsus had promised to Alcmeon as much gold as he could carry about his body at once, in order to improve the king’s liberality to the best advantage, he put on a very wide tunic, leaving a great space in the bosom, and drew on the largest buskins he could find. Being conducted to the treasury, he sat down on a great heap of gold, and first filled the buskins about his legs with as much gold as they could contain, and having filled his whole bosom, loaded his hair with ingots, and put several pieces in his mouth, walked out of the treasury.” *HERODOTUS*, b. 6. See also *Kypke* and *Raphelius*.

The allusion here is to dry measure among the Jews; which, though right and full, here called *good measure*, they thrust and *pressed* to make it hold more; and *shook* it also for the same purpose, and then *heaped it up* as much as they could, till it fell over. Of all these methods used in measuring, we have frequent instances in the

Jewish writings: some of them are cited by GILL, *in loc.* HARMER, i. 119.

No. 1062. — vi. 48. *When the flood arose, the stream beat vehemently upon that house.*] “Though the returns of rain in the winter are not extremely frequent, yet when it does rain, the water pours down with great violence three or four days and nights together, enough to drown the whole country.” JACOBUS DE VITRIACO, *Gesta Dei*, p. 1098. Such violent rains, in so hilly a country as Judea, must occasion inundations very dangerous to buildings within their reach, by washing the soil from under them, and occasioning their fall. To some such events our Lord must certainly be understood to refer. HARMER, vol. i. p. 31.

RUSSELL says, that the violent rains often wash down stone walls at Aleppo; and that a remarkable instance happened in the Castravan mountains of a hamlet being suddenly removed to a great distance. *Maundrell*, p. 57. actually saw the tracts of several torrents down the sides of the hills of the Holy Land. He also describes that country as extremely rocky, but frequently covered with a thin coat of earth, circumstances which teach us how to understand building on the sand or loose soil, and the wise man's digging down to the rock, before he laid the foundation of his building. See also *Egmont* and *Heyman*, vol. i. p. 388. *Chardin* says, that floods are uncommon in the east, there being few rivers, but there are great inundations for want of channels to receive the water.

No. 1063. — vii. 12. *Behold there was a dead man carried out, the only son of his mother; — and much people of the city was with her.*] The Jews had different ways of carrying their dead to the grave. A child under a month old was carried out in the bosom of a person: if a full month, in a little coffin which they carried in their arms: one of a twelvemonth old was carried in a little coffin on the shoulder: and one of three years old on a bier or bed: in this manner was this corpse carried out. According to the age of persons was the company that attended them to the grave. If it were an infant not a month old, it was buried by one woman and two men; but not by one man

and two women. If a month old, by men and women: and whoever was carried out on a bier or bed, many mourned for him. Persons well known were accompanied by great numbers of people. *Josephus* (*Cont. Apion. ii. 26.*) speaking of the Jewish funerals, says, *πασι τοις παριουσι θαπτομενου τινος και συνελθειν και συναποδυρασθαι εποησε νομιμον.* That Moses ordained, that all the Jews who chanced to meet a corpse going to be buried, should attend it, and join in the lamentation. See *LIGHTFOOT'S Works*, vol. ii. p. 414. It was looked upon as an act of kindness and mercy to follow a corpse to the grave: and, what must have tended to increase the number of persons who attended at such a time, it was forbidden to do any work at the time a dead man was buried, even one of the common people.

No. 1064. — vii. 36. *Sat down to meat.*] In the most early times, the attitude at table was sitting. In *Homer*, when Ulysses arrives at the palace of Alcinous, the king displaces his son Laodamas in order to seat Ulysses in a magnificent chair. Elsewhere *Homer* speaks of seating the guests each in a chair. The Egyptians sat at table anciently, as did the Romans, till towards the end of the second Punic war, when they began to recline at table. *Mercurialis* reports, that the origin of this mode was, the frequent use of the bath among the Romans, who, after bathing, going, immediately to bed, and there eating, the custom insensibly became general, not only in Rome but throughout the empire.

The tables were constructed of three distinct parts, or separate tables, making but one in the whole. One was placed at the upper end crossways, and the two others joined to its ends, one on each side, so as to leave an open space between, by which the attendants could readily wait at all the three. Round these tables were placed, not *seats*, but *beds*, one to each table; each of these beds was called *clinium*, and three of these being united to surround the three tables made the *triclinium*. At the end of each *clinium* was a footstool for the convenience of mounting up to it. These beds were formed of mattresses, and were supported on frames of wood often highly ornamented. Each guest

reclined on his left elbow, using principally his right hand, which was therefore kept at liberty. The feet of the person reclining being towards the external edge of the bed, were much more readily reached by any body passing than any other part.

The Jews, before they sit down to table, carefully wash their hands; they consider this ceremony as essential. After meals, they wash them again. When they sit down to table, the master of the house, or chief person in the company, taking bread, breaks it, but does not divide it; then putting his hand to it, he recites this blessing: Blessed be thou, O Lord our God, the king of the world, who producest the bread of the earth. Those present answer, Amen. Having distributed the bread among the guests, he takes the vessel of the wine in his right hand, saying, Blessed art thou, O Lord our God, king of the world, who hast produced the fruit of the vine. They then repeat the 23d psalm. They take care that after meals there shall be a piece of bread remaining on the table. The master of the house orders a glass to be washed, fills it with wine, and elevating it, says, Let us bless him of whose benefits we have been partaking; the rest answer, Blessed be he, who has heaped his favours on us, and by his goodness has now fed us. Then he recites a pretty long prayer, wherein he thanks God for his many benefits vouchsafed to Israel; beseeches him to pity Jerusalem and his temple; to restore the throne of David; to send Elijah and the Messiah, and to deliver them out of their long captivity. They all answer, Amen. They recite *Psalm* xxiv. 9, 10. Then giving the glass with the little wine in it to be drank round, he takes what is left, and the table is cleared. These are the ceremonies of the modern Jews. CALMET's *Dict.* art. *Eating*; and *Fragments Supplementary*, No. 104.

No. 1065. — vii. 38. *And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head.*] POLYBIUS tells us, (in his ninth book,) that when Hannibal drew near to Rome, the Roman ladies went to the temples to supplicate the gods, washing the floors of them with their hair; which he adds, it was their custom upon such occasions to do.

No. 1066. — vii. 44. *Thou gavest me no water for my feet.]* It was a custom universal among the eastern people to entertain their guests at their entrance into their houses with clean water and sweet oil. Thus it appears that Christ was not entertained by the master of the house; for *he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house; thou gavest me no water for my feet, but she hath washed my feet with tears, and wiped them with the hairs of her head. Ver. 46. Mine head with oil thou didst not anoint, but this woman hath anointed my feet with ointment.*

Thus also HOMER represents Telemachus and Pisistratus as being entertained at the court of Menelaus. After their introduction to the palace, he says,

*From room to room their eager view they bend;
Thence to the bath, a beauteous pile, descend:
Where a bright damsel-train attend the guests,
With liquid odours and embroider'd vests.*

Odys. iv. ver. 48.

No. 1067. — vii. 38. *And kissed his feet.]* This was no unusual practice with the Jews. “R. Jonathan and R. Jannai were sitting together; there came a certain man, and kissed the feet of R. Jonathan.” This custom was also used by the Greeks and Romans among their civilities and in their salutations. See ARISTOPH. *in Vesp.* p. 473.

This seems to have been the practice of suppliants, and of those who had any important request to present. Among the Greeks, if the petitioners were very fearful, and the persons to whom they addressed themselves, of very great quality, they kissed their feet. This kiss the Romans called *Labratum*. Sometimes they kissed their own hands, and with them touched the person. Kissing the knees of princes was very common. HOMER. *Odys.* 14., 279. POTTER’S *Ant. Gr.* vol. i. p. 240. Ed. 1795.

No. 1068. — vii. 40. *And he saith, Master, say on.]* This was a way of speaking in use with the Jews, giving leave to proceed in a discourse; and as Christ was now a guest in this man’s house, he asks leave of him, and he grants it. We read of R. Simeon ben Gamaliel, that he said to R. Ishmael ben Elishah, “Is it thy pleasure that

I should say before thee one thing? he said unto him, Say on."

No. 1069. — x. 4. *Salute no man by the way.*] The mission upon which the disciples of Christ were sent was so important, that they were required to use the greatest dispatch, and to avoid those things which might retard them, especially if they were merely of a ceremonious nature. The injunction contained in this passage is thus to be understood; for it is not to be supposed that Christ would command his disciples to neglect or violate any of those customs unnecessarily which were in general use, and which were innocent in themselves. In the present instance, had they been allowed to give and receive the common salutations, it is probable that their progress would have been inconsiderable for the time employed in it. Of the truth of this statement we may be satisfied from what NIEBUHR says, (*Travels*, vol. i. p. 302.) "The Arabs of Yemen, and especially the Highlanders, often stop strangers, to ask whence they came? and whither they are going? These questions are suggested merely by curiosity, and it would be indiscreet therefore to refuse an answer." This representation of the matter certainly clears from the appearance of incivility a precept which Christ designed only to teach his servants a suitable deportment.

The object of this instruction was to prevent their being hindered by unnecessary delay in their journey. It was not designed to prevent the usual and proper civilities which were practised amongst the people, but to avoid the impediments occasioned by form and ceremony: and this was the more necessary, since it was a maxim with the Jews, *Prevent every man with a salutation.* How persons might thus be prevented and hindered, will clearly appear in the following extract. "The more noble and educated the man, the oftener did he repeat his questions. A well dressed young man attracted my particular attention, as an adept in the perseverance and redundancy of salutation. Accosting an Arab of Augila, he gave him his hand, and detained him a considerable time with his civilities; when the Arab, being obliged to advance with greater speed to come up again with his companions, the youth of Fezzan

thought he should appear deficient in good manners if he quitted him so soon. For near half a mile he kept running by his horse, whilst all his conversation was, how dost thou fare? well, how art thou thyself? praised be God thou art arrived in peace! God grant thee peace! how dost thou do? &c." HORNEMAN'S *Travels in Africa*, p. 53.

"The men (Arabs) are extremely polite, and fond of shaking hands with travellers on the road, which proved no small annoyance to us, from the apprehension of taking the plague. They are also very ceremonious in putting a string of enquiries to those they meet: first asking about their own health, then as to that of their wives, and families, and finally whether their cattle, and servants, are safe and well." BRAMSEN'S *Tour*, vol. i. p. 183.

Dr. *Lightfoot*, from the rabbis, observes, that it was the custom of the Jews, during the days of their mourning, not to salute any one. He conceives therefore that Christ would have his disciples appear like mourners: partly, as representing himself who was a man of sorrow, that so from these messengers the people might guess in some measure what sort of person he was that sent them: partly, as they were to summon the people to attend upon Christ, in order to be healed both of their spiritual and bodily diseases; and it was therefore fit that their behaviour should be mournful and solemn, in token of their fellow-feeling with the afflicted and miserable.

No. 1070. — x. 13. *Sitting in sackcloth and ashes.*] This expression of mourning and sorrow was frequent in the East. Thus Tamar signified her distress when dishonoured by Amnon 2 *Sam.* xiii. 19. Thus also, *when Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, Esther* iv. 1. Thus Job expressed his repentance. *Job* xlii. 6. Thus Daniel set his face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes, *Dan.* ix. 3. Other nations adopted the practice, and it became a very common method, whereby to exhibit great grief and misery. That it prevailed among the Greeks, is clear and certain. HOMER, thus represents Achilles acting upon the news of the death of Patroclus.

Ἀμφοτέρησι δὲ χερσὶν ἐλὼν κονὶν αἰθαλοέσσαν,
 Χεῦατο κακκεφαλῆς.

*A sudden horror shot through all the chief,
 And wrapt his senses in a cloud of grief :
 Cast on the ground, with furious hands he spread
 The scorching ashes o'er his graceful head ;
 His purple garments, and his golden hairs,
 Those he deforms with dust, and these he tears ;
 On the hard soil his groaning breast he threw,
 And roll'd and grovelling as to earth he grew.*

Il. xviii. v. 23.

Agreeably to this practice our Lord, in declaring the miserable state of Chorazin and Bethsaida for disregarding his miracles and ministry, says, *If the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.* *Jonah* iii. 6. *Job* ii. 8. *Isaiah* lviii. 5. *Jer.* vi. 26. *Esther* iv. 3. *Matt.* xi. 21. See also, *Il.* xxii. 414. xxiv. 640. *VIRGIL*, *Æn.* x. 844. *OWID*, *Met.* viii. 528.

We find the Greeks in violent grief sprinkling ashes on their heads, and lying in ashes. *HOMER*, *Il.* xviii. 23. 27. *Od.* xxiv. 315.

“The lady herself was tolerably handsome, but was seen to great disadvantage, owing to the family being in deep mourning, on account of the death of Ayto Manasseh, it being usual on such occasions to disfigure the person as much as possible, in proof of the sincerity of their grief: in fact, it may be considered as a sort of scriptural mourning, which is practised in this country, both men and women clothing themselves, literally, in sack-cloth and ashes.” *SALT'S Voyage to Abyssinia*, p. 252.

No. 1071. — x. 34. *Pouring in oil and wine.*] It was usual with the Jews to mix oil and wine together, to heal wounds, and they have a variety of rules both for the time and manner of mingling it, as well as for the seasons and mode of applying it. See more in *GILL*, *in loc.*

No. 1072. — x. 42. *Mary hath chosen that good part which shall not be taken away from her.*] The Jews had commonly every one his table; and this custom was not peculiar to them, for *Tacitus* says the same thing of the

Germans. Ulysses, in *Homer*, treating the deputies of the isle of Corfu, ordered as many tables to be set as there were persons, and caused every one to be served with his portion of wine and meat. Elkanah gave Hannah, whom he loved rather than Peninnah, a worthy portion in the meal that followed the sacrifice. 1 *Sam.* i. 5. David sacrificing after he had danced before the ark, gave the people a feast, in which every one had his bread and his flagon of wine, 2 *Sam.* vi. 19. It is thought that David alludes to this custom when he says, *The Lord is the portion of mine inheritance*, (marg. *of my part*) and of my cup; thou maintainest my lot, *Psalms* xvi. 5. and that Christ also referred to this practice in saying, that *Mary had chosen the good part*. This custom has however now ceased among the Jews, and at present they eat at the same table, like other nations. BASNAGE's *History of the Jews*, chap. xvi. § 1.

No. 1073. — xi. 5. *Friend, lend me three loaves.*] It was usual with the Jews to borrow bread of one another; and certain rules were laid down when and upon what condition this is to be done: as for instance on a sabbath-day. "So said Hillel, Let not a woman lend bread to a friend till she has fixed the price, lest wheat should be dearer, and they should be found coming into the practice of usury." What was lent could not be demanded again under thirty days.

No. 1074. — xi. 5, 6. *Which of you shall have a Friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me?*] The eastern journeys are often performed in the night, on account of the great heat of the day. This is the time in which the caravans chiefly travel: the circumstance therefore of the arrival of a friend at midnight is very probable. HARMER, vol. i. p. 468.

No. 1075. — xi. 7. *He from within shall answer and say, Trouble me not, the door is now shut, and my children are with me in bed.*] Maillet informs us, that it is common in Egypt for each person to sleep in a separate bed. Even the husband and the wife lie in two distinct beds in the same apartment. Their female slaves also, though several lodge in the same chamber, yet have each a separate

mattress. (*Lett.* xi. p. 124.) Sir *John Chardin* also observes, that it is usual for a whole family to sleep in the same room, especially those in lower life, laying their beds on the ground. From these circumstances we learn the precise meaning of the reply now referred to: *he from within shall answer and say, Trouble me not, the door is now shut, and my children are with me in bed: I cannot rise and give thee;* it signifies that they were all in bed in the same apartment, not in the same bed.

When Solomon speaks of *two lying together in one bed to get heat*, we must suppose that he means it for medicinal purposes, as it was sometimes done with that view, but hardly ever else. *Eccles.* iv. 11. *Kings* i. 1, 2. *HARMER*, vol. i. p. 164.

No. 1076. — xi. 52. *Key of knowledge.*] It is said that authority to explain the law and the prophets was given among the Jews by the delivery of a key; and of one Rabbi *Samuel* we read, that after his death they put his key and his tablets into his coffin, because he did not deserve to have a son to whom he might leave the ensigns of his office. If the Jews really had such a custom in our Saviour's time, the expression, the key of knowledge, may seem a beautiful reference to it.

No. 1077. — xii. 35. *Let your loins be girded about.*] They who travel on foot are obliged to fasten their garments at a greater height from their feet than they do at other times. This is what is understood by girding up their loins. *Chardin* observes, that "all persons that travel on foot always gather up their vest, by which they walk more commodiously, having the leg and knee unburthened and disembarassed by the vest, which they are not when that hangs over them." After this manner he supposes the Israelites were prepared for their going out of Egypt, when they eat the first passover. *Exod.* xii. 11. *HARMER*, vol. i. p. 450. and *CLARKE's Travels*, vol. ii. p. 55.

No. 1078. — xii. 37. *And will come forth and serve them.*] The Arabic version renders it, *he shall stand to minister unto them.* The phrase is expressive of the posture of a servant, who, as Dr. *Lightfoot* observes, goes round the table while others sit. Some think there is an allusion

in the words to a custom used at some feasts, particularly at those in honour of Saturn, in which servants changed clothes with their masters, and sat at their tables, their masters serving them. From several undoubted testimonies it appears to have been customary for the bridegroom to wait on the company at the marriage supper. *Luke* xvii. 7. *Acts* xxiv. 7. THUCYD. ii. 59. iii. 36. ÆSCHINES in *Ctés.* PLUTARCH. *Solon.* p. 84. B. ANTON. p. 950. E. HERODOTUS, viii. 135. HORACE, *Sat.* vi. 107. MAXIM. *Tyr.* xxi. 3. JOSEPHUS *Ant.* xi. xii. 1. ÆLIAN, *V. H.* i. 13. xii. 39. xiii. 42. xiv. 49.

No. 1079. — xii. 55. *When ye see the south-wind blow, ye say there will be heat, and it cometh to pass.*] This circumstance accords perfectly with the relations of travellers into Syria, Egypt, and several parts of the East. When the south-wind begins to blow, the sky becomes dark and heavy, the air grey and thick, and the whole atmosphere assumes a most alarming aspect. The heat produced by these southern winds has been compared to that of a large oven at the moment of drawing out the bread; and to that of a flame blown upon the face of a person standing near the fire which excites it. Thus also VOLNEY, “In March appear (in Syria) the pernicious *southerly* winds with the same circumstances as in Egypt,” that is to say, their *heat* “is carried to a degree so excessive, that it is difficult to form an idea of it, without having felt it; but one may compare it to that of a great oven, at the time when the bread is drawn out.” *Voyage en Syrie, &c.* tom. i. p. 297. comp. p. 55. Compare THEVENOT’S *Travels*, b. i. p. 2. c. 10., with MAILLET’S *Descript. de l’Egypte*, tom. i. *Lett.* ii.

With this passage may be advantageously compared 1 *Kings* xviii. 43—46. Dr. SHAW, *Travels*, vol. ii. p. 127, 8vo. says, that in these countries, the westerly winds are attended with rain. The west and south-west winds, which in Syria and Palestine prevail from November to February, are, to borrow an expression of the Arabs, the fathers of showers.

No. 1080. — xiii. 8. *And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it.*] DANDINI tells us (ch. x. p. 43.), that in Mount

Libanus they never use spades to their vineyards, but they cultivate them with their oxen; for they are planted with strait rows of trees, far enough from one another. As the usages of the East so seldom change, it is very probable a spade was not commonly used in the time of our Lord in their vineyards. We find the prophet *Isaiah* (ch. v. ver. 6.) using a term which our translators indeed render by the English word *digging*, but which differs from that which expresses the digging of wells, graves, &c. in other places, and is the same with that used to signify keeping in rank. 1 *Chron.* xii. 33. When, then, Jesus represents the vine-dresser as saying to his lord, *let it alone this year also, till I shall dig about it, and dung it*, it should seem that we are not to understand the digging with a spade about the fig-tree, planted in a vineyard according to their customs; but the turning up of the ground between the rows of trees with an instrument proper for the purpose, drawn by oxen — in other words, ploughing about them. HARMER, vol. ii. p. 432.

No. 1081. — xiii. 26. *Thou hast taught in our streets.*] It was customary with the Jewish doctors to teach in the streets. It is said of Rabban Jochanan ben Zaccai, that “he was sitting in the shade of the temple, and expounding all the day.” The gloss on the place is, “the temple being a hundred cubits high, its shade went very far in the street which is before the mountain of the house; and because the street was large and held abundance of men, he was expounding there by reason of the heat, for no school could hold them.”

No. 1082. — xiii. 33. *It cannot be that a prophet perish out of Jerusalem.*] “The (Jewish) Sanhedrim could be held no where but at Jerusalem, in a place called Liscat Hagazit, the stone conclave, which was contiguous to the temple, or rather a part of it. This Liscat Hagazit was much the same thing with that which was formerly called at Constantinople *In Trullo*. The Talmudists call it a Basilica; and all causes of considerable importance were finally determined in that place. This remark gives light to those words of Christ, *it cannot be that a prophet perish*

out of Jerusalem." PICART'S *Religious Ceremonies*, vol. i. p. 115.

No. 1083. — xiv. 13. *When thou makest a feast, call the poor.*] Notwithstanding there is so much distance kept up between superiors and inferiors in the East, and such solemnity and awfulness in their behaviour, yet we find them in some cases very condescending. As an instance of this, Dr. Pococke assures us that they admit *the poor to their tables*. In his account of a great entertainment made by the governor of an Egyptian village for the cashif, with whom he travelled, he says, the custom was for every one, when he had done eating, to get up, wash his hands, and take a draught of water; and so in a continual succession, till *the poor came in*, and eat up all. The Arabs never set by any thing that is brought to table; so that when they kill a sheep, they dress it all, call in their neighbours and the poor, and finish every thing. *Travels*, vol. i. p. 357. The same author also mentions what is still more surprising; for in giving an account of the diet of the eastern people, (p. 182.) he informs us that an Arab prince will often dine in the street, before his door, and call to all that pass, even *beggars*, in the usual expression of Bismillah, that is, in the name of God, who come and sit down, and when they have done, retire with the usual form of returning thanks.

The picture, then, which our Lord draws of a king's making a great feast, and, when the guests refused to come, sending for the poor, the maimed, and the blind, is not so unlike life as we have perhaps been ready to imagine. HARMER, vol. ii. p. 125.

No. 1084. — xiv. 16, 17. *A certain man made a great supper, and bade many, and sent his servant at supper-time to say to them that were bidden, come, for all things are now ready.*] There is a striking conformity between the circumstances intimated in the introductory part of this parable, and the ceremonies attendant upon a Chinese entertainment. Amongst this people "an invitation to an entertainment is not supposed to be given with sincerity, until it has been *renewed three or four times in writing*." A

card is sent on the evening before the entertainment; another on the *morning* of the appointed day; and a *third when every thing is prepared.*" GOLDSMITH'S *Geography*, p. 117. "When all is to be done quite accurately and solemnly, the entertainment must be preceded by three invitations, which are made by *titsee* or cards, which the host sends to his guests. The first invitation is made the day before the feast, or two days before; but that is seldom the case. The other is made on the morning of the feast-day, by which the guests are reminded of the invitation they have received, and are again entreated to come. Lastly, the third invitation follows, when all is ready; which is likewise made by cards, which the host sends by his servant, to inform his guests that he expects them now with impatience." DU HALDE'S *Description of the Chinese Empire*, part ii. p. 133. The invitation to this *great supper* is supposed to have been given, when the *certain man* had resolved upon making it. But it is again repeated at *supper-time*, when all things were ready. Now, as it does not appear that the renewal of it arose from the refusal of the persons invited, of which no hint is yet given, we may suppose it was customary thus to send repeated messages. The practice was very ancient amongst the Chinese; and, if admitted to have prevailed amongst the Jews, certainly gives a significancy to the words not usually perceived.

"In the evening we dined with Mahomed Nebec Khan. We did not go till the Khan had sent to the envoy to say, that the entertainment was ready for his reception, a custom always observed on such occasions." MORIER'S *Journey through Persia*, p. 73.

Dr. *Russell* (vol. i. p. 172.) gives the following curious account of preparing the table in the East. "A piece of red cloth, cut in a round form, is spread upon the divan under the table, to prevent that from being soiled; then a long piece of silk-stuff is laid round, to cover the knees of such as sit at table, which has no covering but the victuals. Pickles, salads, small basons of leban, bread, and spoons, are disposed in proper order round the edges. The middle is for the dishes, which, among the great people, are brought in

one by one, and after each person has eaten a little, they are changed."

No. 1085. — xiv. 26. *If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.*] When proselytes were received into the Jewish church, the bond of natural relation between them and their kindred was considered as being dissolved. Hence it became a maxim with the rabbis, that a proselyte might lawfully marry his own mother, or his own daughter, born before he became such; they being now no more related to him than any other women. Such marriages were looked upon as indecent, and on that account were not permitted. It has been supposed that Christ alludes to this renunciation of natural relationship in the words now cited. See also *Psalms* xlv. 10. To this may be added the words of TACITUS (*Hist. lib. v. c. 5.*), who, in his character of the Jews, having mentioned their custom of circumcision as adopted by proselytes, adds, "they then quickly learn to despise the gods, to renounce their country, and to hold their parents, children, and brethren in the utmost contempt." JENNING'S *Jewish Ant.* vol. i. p. 139.

No. 1086. — xv. 12. *He divided unto them his living.*] The principles of inheritance differ in the East from what are established among ourselves. There is no need of the death of the parent before the children possess their estates. The various circumstances connected with this subject are clearly laid down in the following extract from Mr. HALHED'S *Code of Gentoo Laws* (p. 53.) "The rights of inheritance, in the second chapter, are laid down with the utmost precision, and with the strictest attention to the natural claim of the inheritor in the several degrees of affinity. A man is herein considered but as tenant for life in his own property; and as all opportunity of distributing his effects by will, after his death, is precluded, hardly any mention is made of such kind of bequest. By these ordinances, also, he is hindered from dispossessing his children of his property in favour of aliens, and from making a blind and partial allotment in behalf of a favourite child, to the prejudice of the rest, by which the weakness

of parental affection, or of a misguided mind in its dotage, is admirably remedied. These laws also strongly elucidate the story of the prodigal son in the Scriptures; since it appears from hence to have been an immemorial custom in the East for sons to demand their portion of inheritance during their father's life-time, and that the parent, however aware of the dissipated inclinations of his child, could not legally refuse to comply with the application.

“If all the sons go at once in a body to their father, jointly requesting their respective shares of his fortune; in that case the father shall give equal shares of the property earned by himself, to the son incapable of getting his own living, to the son who has been particularly dutiful to him, and to the son who hath a very large family, and also to the other sons who do not lie under any of these three circumstances; in this case, he shall not have power to give to any one of them more or less than to the others.

“If a father has occupied any glebe belonging to his father, that was not before occupied, he shall not have power to divide it among his sons in unequal shares, as in the case of property earned by himself.”

It was usual for rich men in the East to divide their property; but not always for the purpose specified in this part of the parable. “Ever apprehensive of revolution and ruin, a rich man generally divides his estate into three parts. One he employs in trade, or the necessary purposes of life; another he invests in jewels, which he may easily carry off if forced to fly; and the other he buries. As he intrusts nobody with the secret of this deposit, if he die before he returns to the spot, it is then lost to the world, till accident throws it in the way of some fortunate peasant when turning up his ground. Those discoveries of hidden treasure, and sudden transitions from poverty to riches, of which we read in oriental tales, are by no means therefore quite ideal; but a natural consequence of the manners of the people.” RICHARDSON'S *Dissert. on the East*, p. 180.

No. 1087. — xv. 16. *The husks that the swine did eat.*] That *κεφαλίων* answers to *siliqua*, and signifies a husk or pod, wherein the seeds of some plants, especially those of the leguminous tribe, are contained, is evident. Both the

Greek and Latin terms signify the fruit of the carob-tree, a tree very common in the Levant, and in the southern parts of Europe, as Spain and Italy. This fruit still continues to be used for the same purpose, the feeding of swine. It is also called St. John's bread, from the opinion that the Baptist used it in the wilderness. *Miller* says it is mealy, and has a sweetish taste, and that it is eaten by the poorer sort, for it grows in the common hedges, and is of little account. *CAMPBELL's Translation of the Gospels*, note.

In Arabia the tree which bears this fruit, is called *kharnub*. *COTOWYK*, in the Latin narrative of his travels, p. 92., gives the following account of it. "Kharnubs are large trees, the branches of which spread very wide. The leaves have a resemblance to those of the pear-tree, only they are broader, and not so much pointed: they are evergreen, and afford an agreeable shade in the heat of the sun. The fruit consists of pods, which we call *siliqua*, but the Greeks *κερατονια*. They are rather longer than a finger, an inch in breadth, and as crooked as a sickle; they have a very sweet and pleasant taste, are not unlike our beans, but with a darker and harder shell, which contains bitter and very hard kernels. This seed is thrown away, but the pod is eaten: an extremely sweet juice is pressed out of it, which is excellent for preserving fruit. In Cyprus, I saw on the strand large quantities of such pods piled up like hills, with which frequently many vessels are laden. As this fruit is extremely abundant, the price is very low, and they are used as food for the cattle. These pods are considered as the food for which the prodigal son longed. *Hasselquist*, who found it in abundance in the mountains of Jerusalem, gives a scientific and botanical description of this tree. *RAUWOLFF*, in the description of his journey from Bethlehem to Jerusalem over the Jewish mountains, says, "Near the roads there are pretty many of the trees, called by the inhabitants *Rharnubi*, the fruit of which is called by us St. John's bread, and is brought to us in large quantities."

No. 1088. — xv. 25. *Now his elder son was in the field, and as he came and drew nigh to the house, he heard music and dancing.*] To express the joy which the return

of the prodigal afforded his father, *music and dancing* was provided as part of the entertainment. This expression does not, however, denote the dancing of the family and guests, but that of a company of persons hired on this occasion for that very purpose. Such a practice prevailed in some places, to express peculiar honour to a friend, or joy upon any special occasion. Major ROOKE, in his travels from India through Arabia Felix, relates an occurrence which will illustrate this part of the parable. "Hadjé Cassim, who is a Turk, and one of the richest merchants in Cairo, had interceded on my behalf with Ibrahim Bey, at the instance of his son, who had been on a pilgrimage to Mecca, and came from Judda in the same ship with me. The father, in celebration of his son's return, gave a most magnificent fête on the evening of the day of my captivity; and as soon as I was released, sent to invite me to partake of it, and I accordingly went. His company was very numerous, consisting of three or four hundred Turks, who were all sitting on sophas and benches, smoking their long pipes. The room in which they were assembled was a spacious and lofty hall, in the centre of which was a band of music, composed of five Turkish instruments, and some vocal performers: as there were no ladies in the assembly, you may suppose it was not the most lively party in the world; but being new to me, was for that reason entertaining." p. 104.

No. 1089. — xv. 25. *He heard music and dancing.*] There can be no doubt but that music frequently accompanied eastern meals, especially those which were of a superior kind. HOMER thus represents Ulysses's meal.

Ἡστὶε δ' ὥς ὅτ' αἰδοῦς ἐνὶ μεγάροισιν αἰδεῖν, &c.

Odyss. xvii. 358.

*Long as the bard
Chanted he ate, and when he ceas'd to eat,
Then also ceas'd the bard divine to sing.*

No. 1090. — xv. 29. *A kid.*] Kids are considered as a delicacy. *Hariri*, a celebrated writer of Mesopotamia, describing a person's breaking in upon a great pretender to

mortification, says, he found him with one of his disciples, *entertaining themselves with much satisfaction with bread made of the finest flour, with a ROASTED KID, and a vessel of wine before them.* This shews in what light we are to consider the complaint made by the elder brother of the prodigal son, and also the gratification proposed to be sent to Tamar, *Gen. xxxviii. 16.* and the present made by Samson to his intended bride (*Judges xv. 1.*) HARMER, vol. iv. p. 164.

“After drinking “*casé à la Sultane*,” as it is termed by French writers, hookahs were offered to us; and soon afterwards, to my great surprise, dinner was announced. We accordingly retired with the Dola of Aden to another apartment, where a kid, broiled and cut into small pieces, with a quantity of pillaued rice, was served up to us, agreeably to the fashion of the country.” SALT’S *Voyage to Abyssinia*, p. 115.

“No people in the world is more straitened with respect to the necessaries of life: a little juwarry-bread, a small quantity of fish, an inadequate supply of goat’s and camel’s milk, and a kid on very particular occasions, constitute the whole of their subsistence.” *Ibid.* p. 178.

“As soon as we arrived at the village of Howakil, a very neat hut was prepared for me; and as the evening was far advanced, I consented to stay for the night. Nothing could exceed the kindness of these good people; a kid was killed, and a quantity of fresh milk was brought and presented in straw baskets made of the leaves of the doom-tree, seared over with wax, a manufacture in which the natives of these islands particularly excel.” *Ibid.* p. 188.

No. 1091. — xvi. 12. *If ye have not been faithful in that which is another man’s, who shall give you that which is your own ?]* The following custom of the Turks may contribute to our understanding these words. “It is a common custom with the merchants of this country when they hire a broker, book-keeper, or other confidential servant, to agree that he shall claim no wages; but to make amends for that unprofitable disadvantage, they give them free and untroubled authority to cheat them every way they can in managing their business: but with this proviso, that they must

never exceed the privileged advantage of ten per cent. All under that which they can fairly gain in the settling of accounts with their respective masters, is properly their own; and by their master's will is confirmed to their possession." AARON HILL's *Travels*, p. 77.

This kind of allowance, though extremely singular, is both ancient and general in the East. It is mentioned in the *Gentoo Laws*, chap. ix. "If a man hath hired any person to conduct a trade for him, and no agreement be made with regard to wages, in that case the person hired shall receive one-tenth of the profit."

The text above cited must, therefore, according to these extracts at least, mean, "If you have not been found faithful in the administration of your principal's property, how can you expect to receive your share (as the word may signify) of that advantage which should reward your labours? If you have not been just toward him, how do you expect he should be just toward you?" *Fragments*, No. 303.

No. 1092. — xvi. 20. *Who was laid at his gate.*] This was the place where beggars stood, or were laid, and asked alms: hence is that rule with the Jews, "If a man die and leave sons and daughters, if he leave but a small substance, the daughters shall be taken care of, and the sons shall beg at the gates."

No. 1093. — xvi. 21. *And desiring to be fed with the crumbs which fell from the rich man's table.*] The table was not anciently covered with linen, but was carefully cleansed with wet sponges. Thus HOMER:

*The seats with purple clothe in order due,
And let th' abstersive sponge the board renew.* *Odyss.* b. ii. 189.

So also MARTIAL:

Hæc tibi sorte datur tergendis spongia mensis.

They made no use of napkins to wipe their hands; but did so with the soft and fine part of the bread, which they called *απομαγδαλαιαι*: *this they afterwards threw to the dogs.* This custom is again mentioned by HOMER, *Odyss.* b. ii.

Ως δ' οταν αμφι ανακτα κυνες δαιτηθεν ιοντα &c.

*As from some feast a man returning late,
His faithful dogs all meet him at the gate;
Rejoicing round some morsel to receive,
Such as the good man ever wont to give.*

Hence we clearly understand what were *the crumbs which fell from the rich man's table*: and perceive the force of the words of the woman of Canaan, *the dogs eat of the crumbs which fall from their master's table*. *Matt. xv. 27.* See also *Mark vii. 28.* Sir R. K. PORTER'S *Travels in Persia*, vol. i. p. 239.

No. 1094. — xvi. 22. *Abraham's bosom.*] This expression alludes to the posture used by the Jews at table. This was reclining on couches after the manner of the Romans, the upper part of the body resting upon the left elbow, and the lower lying at length upon the couch. When two or three reclined on the same couch, some say the worthiest or most honorable person lay first; *Lightfoot* says, in the middle; the next in dignity lay with his head reclining on the breast or bosom of the first, as John is said to have done on the bosom of Jesus at supper, *John xiii. 23.* and hence is borrowed the phrase of Abraham's bosom, as denoting the state of celestial happiness. Abraham being esteemed the most honorable person, and the father of the Jewish nation, to be in his bosom signifies, in allusion to the order in which guests were placed at an entertainment, the highest state of felicity next to that of Abraham himself.

[The figurative expression in the above passage, of the poor man being carried by the angel into Abraham's bosom, is founded on the notion, that the souls of the pious, when they quitted the body, were conveyed by one or more servants of the Deity, into the abodes of the blessed: according to the Greek and Roman poets, Hermes or Mercury had this office, on which account he bore the name of the leader of souls. (*Psychagogos*, *Psychopompaios*). HORACE, therefore, in the hymn addressed to him says, (*Od. b. i. 10. 17.*)

Thou bring'st the souls of the pious to the happy abodes.

*Tu pias laetis animas reponis
Sedibus.*

ROSENMÜLLER.]

No. 1095. — xviii. 13. *But smote upon his breast.*] This appears to have been a token of distress, and especially of penitent sorrow. We meet with frequent instances of it. Thus HOMER, *Il.* xviii. lin. 30, 31. (comp. lin. 50, 51.)

————— Χερσὶ δὲ πασαι
Στηθεα πεπληγονοιο —————

————— *With their hands*
All beat their breasts. —————

So also VIRGIL, *Æn.* i. lin. 485.

————— *Tunsæ pectora palmis.*

————— *With their hands*
Beating their breasts.

So in OVID,

Plangere nuda meis conabar pectora palmis.

Then with my hands my breasts I strove to beat.

Στηθος δὲ πληξας, κραδιην ηνιπαπε μυθω.

Odys. xx. 17.

Smiting upon his breast, he began to chide his heart.

Effusas laniata comas, concussaue pectus

Verberibus crebris —————

————— *sic mœsta profatur.*

LUCAN, l. ii. 335.

“With dishevelled hair, and smitten breast, ’twas thus she spoke her grief.”

“This speech Vibulenus rendered still more inflammatory by the vehemence of his manner, by beating his breast, by striking his forehead, and pouring a flood of tears.” TACITUS *Ann.* l. i. c. 23.

“Flavianus endeavoured to obtain a hearing, he stretched forth his hands, he prostrated himself before them, rent his garments, *beat his breast*, and with tears and groans endeavoured to mitigate resentment.” TACITUS *Hist.* l. iii. c. 10. MORIER’S *Second Journey through Persia*, p. 179.

No. 1096. — xviii. 5. *Weary me.*] The word *υπωπιαζειν* properly signifies *to beat on the face*, and particularly under the eye, so as to make the parts black and blue. Here it

has a metaphorical meaning, and signifies to give great pain, such as arises from severe beating. The meaning, therefore, is, that the uneasy feelings which this widow raised in the judge's breast, by the moving representation which she gave of her distress, affected him to such a degree that he could not bear it, but to get rid of them resolved to do her justice. The passage, understood in this sense, has a peculiar advantage, as it throws a beautiful light on our Lord's argument (ver. 6, 7.), and lays a proper foundation for the conclusion which it contains. MACKNIGHT'S *Harmony*, vol. ii. p. 78.

No. 1097. — xix. 20. *Laid up in a napkin.*] The Greek word here used for a napkin is adopted by the Jews into their language, and is used for a veil, and for a linen cloth. The Jews had a custom which they called *possession by a napkin* or linen cloth, which is, that when they buy or sell any thing, they use a piece of cloth which they call *sudar*, the word used in this passage; this the contractors lay hold of to ratify and confirm the bargain. Upon which custom, as connected with these words, Dr. Gill observes, that this man made no use of his sudar, or napkin, in buying or selling; he traded not at all; he wrapped up his money in it, and both lay useless.

No. 1098. — xx. 18. *Whosoever shall fall upon that stone shall be broken, but on whomsoever it shall fall, it will grind him to powder.*] Here is an allusion to the two different ways of stoning among the Jews, the former by throwing a person down upon a great stone, and the other by letting a stone fall upon him. WHITBY. There is a similar expression in the Greek proverb :

ΟΨΕ ΘΕΣ ΑΛΕΞΣΙ ΜΥΛΟΙ, ΑΛΕΞΣΙ ΔΕ ΛΕΠΤΑ.

The mill of God grinds late, but grinds to dust.

Ps. l. 21, 22. Eccles. viii. 11. Rom. ii. 4—6.

JUVENAL has described the terrible destruction which happens to a man when a stone of great weight falls upon him.

Nam si procubuit, qui saxa Ligustica portat,
Axis, et eversum fudit superagmina montem,

Quid superest de Corporibus? quis membra, quis ossa,
Invenit? Obtritum vulgi perit omne cadaver,
More animæ.

Sat. 3. 153.

No. 1099. — xxi. 5. *And as some spake of the temple, how it was adorned with goodly stones and gifts.]* Hanging up such ἀναθημαῖα, or consecrated gifts, was common in most of the ancient temples. TACITUS speaks of the immense opulence of the temple of Jerusalem. *Histor. lib. 5. § 8.* Amongst other of its treasures, there was a golden table given by Pompey, and several golden vines of exquisite workmanship, as well as immense size; for Josephus tells us that they had clusters, ἀνδρομηκεις, as tall as a man, which some of them thought referred to God's representing the Jewish nation under the emblem of a vine. *Isaiah v. 1. 7.* Josephus likewise asserts, that the marble of the temple was so white, that it appeared to one at a distance like a mountain of snow, and the gilding of several of its external parts, which he there mentions, must, especially when the sun shone upon it, render it a most splendid and beautiful spectacle. He also tells us, *Ant. lib. xv. c. 11. § 3. p. 702.* that after the reparation of the temple by Herod the Great, τὰ δ' ἱερὰ παντός ην ἐν κυκλῷ πεπηγμένα σκυλα βαρβαρικά, καὶ ταῦτα πάντα βασιλεὺς Ἡρώδης ΑΝΕΘΗΚΕ, προσθεὶς ὅσα καὶ τῶν Αραβῶν ἐλάβεν. Barbaric spoils were fixed up all round the temple. All these King Herod dedicated, adding, moreover, those he had taken from the Arabians.

Mr. MAURICE (*Indian Antiq. vol. i. p. 224.*), speaking of the palace of Agra, says, "There was a most sumptuous gallery seen by Tavernier, which fronted the river, and which the same monarch had purposed to cover entirely over with a kind of lattice-work of emeralds and rubies, that should have represented to the life grapes, when they are green, and when they begin to grow red. But this design, which made such a noise in the world, and required more riches than all the world could afford to perfect, still remains unfinished, there being only three stocks of a vine in gold, with their leaves, as the rest ought to have been, enamelled according to their natural colors, with emeralds, rubies, and other precious stones, wrought into the fashion of grapes. TAVERNIER'S *Indian Travels*,

b. 1. c. vii. This splendid idea of Jehawn was not without parallel amidst the magnificence of eastern courts; for we are told by HERODOTUS (lib. vii.) that Pithius, the wealthy Bythinian, made Darius a present of a plane-tree, and a vine of gold. This vine, according to ATHENÆUS (lib. xii.), was adorned with jewels, hanging in clusters, in form and color resembling grapes, and spread like a rich canopy over the golden bed of that monarch. But, without going to Persia, we find in CURTIUS (lib. viii. cap. 9.), amidst that luxuriant description of the state and pageantry of an Indian monarch, particular mention made of the golden vines that twined round those ornamented columns of the same metal which supported his palace, amidst whose branches artificial birds of silver, in imitation of those most esteemed in India, were disposed with the nicest art by the curious designer.

No. 1100. — xxii. 25. *They that exercise authority upon them are called benefactors.*] In this expression there is an allusion to the titles affected by monarchs and conquerors in those ages, amongst which *benefactors*, *Euergetes*, was one. CAMPBELL'S *Translation of the Gospels*, note.

No. 1101. — xxii. 64. *Blindfolded him.*] This usage of Christ refers to that sport so ordinary among children, called *μυινδα*, in which it is the manner first to blindfold, then to strike (ver. 63), then to ask who gave the blow; and not to let the person go till he named the right man who had struck him. It was used on this occasion to reproach our blessed Lord, and expose him to ridicule. HAMMOND.

No. 1102. — xxiii. 33. *And when they were come to the place which is called Calvary, there they crucified him.*] Calvary was made the place of suffering for Christ in conformity to common practice; as it was usual to crucify on high places and mountains. LIPSIVS *de Cruce*, l. iii. c. 13.

No. 1103. — xxiii. 54. *And the Sabbath drew on.*] *The Sabbath began to shine*, Vulg. "As soon as the sun was gone down so far that it shone only on the tops of the mountains, they lighted the lamps, because it was not lawful to light any fire on the Sabbath-day. Some think St.

Luke's expression alludes to these lamps." LAMY's *Apparatus Biblicus*, p. 188.

No. 1104. — xxiv. 50. *And he lifted up his hands, and blessed them.*] The form of blessing the people used by Aaron and his sons is recorded, *Numb. vi. 23—27*. Though our Lord might not use the same form in blessing his disciples, yet in doing it he lifted up his hands, as they did. MAIMONIDES says that "the priests go up into the desk after they have finished the morning daily service, and lift up their hands above, over their heads; except the high-priest, who does not lift up his hands above the plate of gold on his forehead; and one pronounces the blessings, word for word."

No. 1105. — ST. JOHN, i. 12.

Sons of God.

ADoption was very generally practised in the East, and is therefore frequently alluded to in the Scriptures. A son might be adopted for a special purpose, such as the raising up of an heir by the daughter of the adopter, &c. after which he could, if he pleased, return to his original family. In this case, if he had a child in this second relation to his own family, he would be the father of two families, each totally distinct from the other in name, property, rank, and connections. A person who was never married, might adopt a son; and that son being married, his children would become the children of his adopter, bear his name, and inherit his estate.

The following are the laws of Athens on this subject, stated by Sir WILLIAM JONES, in his *Introduction to the Pleadings of Isæus*, the famous Athenian barrister.

“Adopted sons shall not devise the property acquired by adoption; but if they leave legitimate sons, they may return to their natural family; if they do not return, the estates shall go to the heirs of the persons who adopted them.”

“The adopted son (if there be any) and the afterborn sons to the person who adopted him, shall be co-heirs of the estate; but no adoption by a man who has legitimate sons then born shall be valid.”

“An adopted son could not himself adopt another; he must either leave a legitimate son, or the estate he received from his adopting father must revert to his adopting father’s natural heirs. There cannot be two adopted sons at the same time.”

No. 1106. — i. 29. *The lamb of God.*] There is a circumstance related by *Martinius*, in his history of China, which, if authentic, serves to shew that *Confucius*, the law-giver of that immense empire, had preserved some remains

of the ancient belief in the doctrine of a promised Saviour. *Martinius* asserts, that a Chinese philosopher, who had embraced Christianity, pointed out to him the last sentence of the book of Chuncieu, written by *Confucius*, from which it appeared that he had not only foreseen the incarnation of the Messiah, but had mentioned even the very year in the Chinese cycle when that event was to take place. In the thirty-ninth year of the emperor *Lu*, the huntsmen of that prince killed, without the western gate of the city, a very scarce animal, known to the Chinese by the name of *kilin*. A constant report had always prevailed, that as soon as that animal made its appearance, a hero of great sanctity would succeed it, who should bring glad tidings of great joy to all nations. *Confucius* having learned these circumstances, shed a profusion of tears, and with a deep sigh exclaimed, Already does my doctrine approach towards its termination, and will soon be finally dissolved. After this he wrote nothing more, and even left a work unfinished, declaring that his rule of doctrine was at an end, and must speedily give place to that of a true legislator, who would cause wars and tumults to cease, and to whom all the different sects of philosophers must yield. It is worthy of observation, that this animal is described by the Chinese, as being of a remarkably mild and placid disposition, inso-much that it hurts no person, not even those who attempt to put it to death; and it is yet more remarkable, that the two words by which we express the idea of the *Lamb of God* are said to be equivalent to the Chinese term *kilin*. With regard to the year in which our Saviour was born, the converted philosopher, from whom *Martinius* received this account, conjectured that it was known to *Confucius* from the following circumstance. The Chinese characters and name of the year in which the animal was slain exactly correspond with their cyclical designation of that in which the birth of Christ took place. In other words the Chinese reckoning by cycles, and calling each year in a cycle by a different name, the *kilin* was slain, and our Saviour born, in the corresponding years of two successive cycles. He added, that *Confucius* wept from an emotion of excessive joy, because he conceived that the advent of the Most Holy One was prefigured by this circumstance. From the death of

that mysterious animal, he might perhaps have conjectured the sufferings of the Messiah, who was led like a lamb to the slaughter, through the *western* gate of Jerusalem. FABER'S *Horæ Mosaicæ*, vol. i. p. 110.

No. 1107. — i. 42. *When Jesus beheld him, he said, Thou art Simon the son of Jona, thou shalt be called Cephas.*] The Eastern people are oftentimes known by several names; this might arise from their having more names than one given them at first; or it might arise from their assuming a new and different name upon particular occurrences in life. This last is most probable, since such a custom continues in the East to this day, and it evidently was sometimes done anciently. 2 *Chron.* xxxvi. 4. 2 *Kings* xxiv. 17.

The sixth volume of the MS. *Chardin* seems to complain of expositors, for supposing that one person had frequently different names; and says, that the custom of the East still continues, for persons to have a new name upon a change of circumstances. There seems to be some want of precision here: commentators have supposed, and the fact is apparent, that one and the same person has had different names; but they have determined, in common at least, nothing about the manner in which they came by them. Sir *John Chardin* thinks, very justly, that they were given upon some change in life; but then there might be a variation as to the consequences. Some might invariably be called by the new name after its being given them. Thus Abraham was always so called in the latter part of his life, and never Abram: and his wife in like manner Sarah, and not Sarai; others might be called sometimes by the one, sometimes by the other, and sometimes by both joined together. So St. John tells us, that Jesus gave the new name of Peter to the brother of Andrew; yet he represents Jesus afterwards calling him Simon; and John himself sometimes called him Peter, and sometimes Simon Peter.

But as the account that is given us of this variety of names in the MS. *Chardin* is curious, it shall be subjoined.

“ Expositors suppose the Israelites, and other Eastern people, had several names; but this is an error. The reason of their being called by different names is because they

frequently change them, as they change in point of age, condition, or religion. This custom has continued to our times in the East, and is generally practised upon changing religions, (*Acts* xiii. 9.) and it is pretty common upon changing condition. The Persians have preserved this custom more than any other nation. I have seen many governors of provinces among them assume new names with their new dignity. But the example of the reigning king of Persia (1667) is more remarkable. The first year of the reign of this prince having been unhappy, on account of wars and famine in many provinces, his counsellors persuaded him that the name he had till then borne was fatal, and that the fortune of the empire would not be changed till he changed that name: this was done, the prince was crowned again under the name of Soliman; all the seals, all the coins that had the name of Sefi, were broken the same as if the king had been dead, and another had taken possession. The women more frequently change their names than the men, whether owing to a natural inconstancy, or that they do not agree to the alterations they find in life, being put upon them on account of their beauty, gaiety, their agility in dancing, or fine voice; and as these natural qualities are quickly lost, either by accident, or by age, they assume other names, which better agree to their changed state. Women that marry again, or let themselves out anew, and slaves, commonly alter their names upon these changes." HARMER, vol. ii. p. 501.

No. 1108. — i. 49. *Thou art the king of Israel.*] Those who entertained any expectations that Christ should appear as a temporal prince, had embraced very false ideas of his mission and character. They were, however, in a great measure induced by this mistaken hope to overlook the office which he was to discharge as a spiritual ruler in Israel. In this way he was far more honored and exalted than he could have been by any of those ceremonies which were practised upon the coronation of kings in the East. It may be worth while to relate the circumstances of so great an event, as it may serve to evince on what objects the minds of the Jews were most intent. Mr. BRUCE has given us a description of this kind, which, on account of

the conformity it exhibits between the manners of Abyssinia and Judea, shall have the preference to any other. He says, that "it was on the 18th of March (according to the Abyssinian account, the day of our Saviour's first coming to Jerusalem) that this festival began. The king's army consisted of 30,000 men. All the great officers, all the officers of state, and the court, then present, were every one dressed in the richest and gayest manner; nor was the other sex behind hand in the splendour of their appearance. The king, dressed in crimson damask, with a great chain of gold round his neck, his head bare, mounted upon a horse richly caparisoned, advanced at the head of his nobility, passed the outer court, and came to the paved-way before the church. Here he was met by a number of young girls, daughters of the umbares, or supreme judges, together with many noble virgins standing on the right and left of the court.

"Two of the noblest of these held in their hands a crimson cord of silk, somewhat thicker than a common whipcord, but of a looser texture, stretched across from one company to another, as if to shut up the road by which the king was approaching the church. When this cord was prepared, and drawn tight about breast high by the girls, the king entered, advancing at a moderate pace, curvetting, and shewing the management of his horse. He was stopped by the tension of this string, while the damsels on each side, asking who he was, were answered, I am your king, the king of Ethiopia. To which they replied with one voice, You shall not pass, you are not our king.

"The king then retires some paces, and presents himself as to pass, and the cord is again drawn across his way by the young women, so as to prevent him, and the question repeated, Who are you? The king answered, I am your king, the king of Israel. But the damsels resolved, even on this second attack, not to surrender, but upon their own terms. They again answer, You shall not pass, you are not our king.

"The third time, after retiring, the king advances with a face and air more determined, and the cruel virgins again presenting the cord, and asking who he is, he an-

swers, I am your king, the king of Sion, and drawing his sword, cuts the silk cord asunder. Immediately upon this the young women say, It is a truth, you are our king, you are the king of Sion. Upon which they begin to sing Hallelujah, and in this they are joined by the court and army upon the plain; fire arms are discharged, drums and trumpets sound, and the king, amidst these acclamations and rejoicings, advances to the foot of the stairs of the church, where he dismounts, and there sits down upon a stone, which, by its remains, apparently was an altar of Anubis, or the dog star. At his feet there is a large slab of free-stone, on which is an inscription.

“The king is first anointed, then crowned, and is accompanied half way up the steps by the singing priests, called dipteras, chaunting psalms and hymns; here he stops at a hole made for the purpose in one of the steps, and is then fumigated with incense and myrrh, aloes and cassia. Divine service is then celebrated, and after receiving the sacrament, he returns to the camp, where fourteen days should regularly be spent in feasting, and all manner of rejoicing, and military exercise.” *Travels*, vol. ii. p. 278. This extract affords some illustration of *Psalms* xxvi. and xlv.

No. 1109. — ii. 1. *There was a marriage in Cana.*] The following circumstances, as connected with marriage, are too remarkable to be passed over unnoticed. “Upon ordinary occasions it was usual to throw amongst the populace, as the procession moved along, money, sweatmeats, flowers, and other articles; which the people caught in cloths made for such occasions, stretched in a particular manner upon frames. With regard to the money, however, there appears often to have been a mixture of economy, or rather of deception; which probably arose from the necessity of complying with a custom that might be ill-suited to the fortunes of some, and to the avarice of others; for we find that it was not uncommon to collect bad money, called *kelb*, at a low price to throw away at nuptial processions.

The bride on the day of marriage was conducted with great ceremony by her friends to her husband's house; and immediately on her arrival she made him a variety of pre-

sents ; especially of household furniture, with a spear and a tent. There seems to be a curious similitude in some of these ceremonies to customs which prevailed among the old Germans, before they left their forests, as well as among the Gothic nations, after they were established in their conquests. *Tacitus* observes that the German bridegrooms and brides made each other reciprocal presents, and particularly of alms and cattle. The gifts made to an Eastern bride appear likewise to have been upon the same principle with the morgengabe, or morning gift, which it was common for the European husbands in the early and middle ages to present to his wife on the morning after marriage." RICHARDSON'S *Dissert. on the East*, p. 343. HUGHES'S *Travels in Sicily*, vol. ii. p. 30.

"On the morning of the celebration of a marriage, the bride presents her intended husband with a coat of mail, helmet, and all other articles necessary to a full equipment for war. Her father on the same day gives her a small portion of her dowry : while he at the same time receives from his son-in-law an exchange of genealogies : a punctilio, on which they all pique themselves with as great a nicety as on any point of personal honour : every man being more or less esteemed, according to the purity and illustrious names of his descent. When the first child of the marriage is born, the father of the bride pays up the residue of her fortune to the husband, presenting her at the same auspicious moment with the distinguishing badges of a married woman, never put on with this tribe until offspring is the fruit of union : which honourable marks are a long white veil over a sort of red coif, all the rest of the dress being white also." Sir R. K. PORTER'S *Travels in Persia*, vol. i. p. 143.

Of the Morgengabe, TACITUS, (*De Mor. Germ.* c. 18.) says, Dotem non uxor marito, sed uxori maritus offert. In some parts of Germany there is still a remnant of this custom. LUDOVICUS, in his *Doctrina Pandectarum*, lib. xxiii. tit. 3. § 15. has these words. Morgengaba pro ipso dotalitio interdum accipitur, alias vero est donatio facta a marito altero nuptiarum die novellæ suæ uxori, in præmium delibatae virginitatis, quæ est meræ voluntatis, et hodie non adeo frequens.

“Thy life, O Hafiz, is a trifling piece of money ; it is not valuable enough to be thrown away at our feast.” Sir W. JONES’s *Works*, vol. v. p. 314.

No. 1110. — ii. 8. *The governor of the feast.*] The master or intendant of a marriage feast, *αρχιτρικλινος*, was the husband’s friend, and charged with the order of the feast. He gave directions to the servants, had an eye over every thing, commanded the tables to be covered, or to be cleared of the dishes, as he thought proper ; from whence he had his name as regulator of the *triclinium*, or festive board. He tasted the wine, and distributed it to the guests. The author of Ecclesiasticus (cap. xxxii. ver. 1.) thus describes the office of master of the feast. “If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest : take diligent care of them, and so sit down. And when thou hast done all thine office, take thy place, that thou mayest be merry with them, and receive a crown for the well ordering of the feast.”

On this passage of St. John, *Theophylact* remarks, that no one might suspect that their taste was vitiated by having drank to excess, so as not to know water from wine, our Saviour orders it to be first carried to the governor of the feast, who certainly was sober ; for those who on such occasions were entrusted with this office observe the strictest sobriety, that they may be able properly to regulate the whole.

It was the custom amongst the ancients at feasts, to choose a king or master, to order how much each guest should drink, whom all the company were obliged to obey. He was chosen by throwing dice, upon the sides of which were engraven or painted the images of Saturn, Jupiter, Mars, Apollo, Venus, and Diana. He who threw up Venus was made king, as HORACE insinuates : *Quem Venus dicet arbitrum bibendi*, b. ii. *Od.* 7., whom Venus shall appoint judge of drinking. Vid. KUINOEL, *Comment.* vol. iii. p. 170.

No. 1111. — ii. 10. *Every man at the beginning doth set forth good wine.*] The Abbé MARITI, speaking of the age of the wines of Cyprus, says, “the oldest wines used in commerce do not exceed eight or ten years. It is not

true, as has been reported, that there is some of it an hundred years old ; but it is certain that at the birth of a son or a daughter, the father causes a jar filled with wine to be buried in the earth, having first taken the precaution to seal it hermetically ; in this manner it may be kept till these children marry. It is then placed on the table before the bride and bridegroom, and is distributed among their relations, and the other guests invited to the wedding." *Travels in Cyprus*, vol. i. p. 229. If such a custom prevailed formerly, it throws great significancy into the assertion of *good wine* being first brought out upon such an occasion ; and if this supposition is admitted, tends to increase the greatness of the miracle, that notwithstanding what had been drank at first was peculiarly excellent, yet that which Christ by his divine power produced as an after supply, was found to be of a superior quality.

No. 1112. — iii. 3. *Except a man be born again, he cannot see the kingdom of God.*] The mode of expression adopted in these words is not unknown in the East. The author of the Institutes of *Menu*, who flourished 1280 years before Christ, uses the following remarkable language. "Of him who gives natural birth, and him who gives knowledge of the whole veda, the giver of sacred knowledge is the more venerable father ; since *the second or divine birth* insures life to the *twice born*, both in this life and hereafter eternally. Let a man consider that as a mere human birth which his parents gave him for their mutual gratification, and which he receives after lying in the womb ; but that birth which his principal acharya, who knows the whole veda, procures for him by *his divine mother, the gayatri*, is a true birth ; that birth is exempt from age and from death." Cap. ii. 146. The difference between the goodness of the actions performed by the ordinary man, and by him who has been *twice born*, is in another part of this work ascribed very justly to the motive. A deep sense of the corruption of human nature produced the same doctrine among other ancient nations, as well as the Indians. "They had sacrifices denominated those of *regeneration*, and these sacrifices were always profusely stained with blood. The taurobolium, a ceremony in

which the high priest of Cybele was consecrated, was a ceremony of this kind, and might be called a baptism of blood, which they conceived imparted a spiritual new birth to the liberated spirit; nor were these baptisms confined to the priests alone, for persons not invested with a sacred function were sometimes initiated by the ceremony of the taurobolium; and one invariable rule in these initiations was, to wear the stained garments as long as possible, in token of their having been thus regenerated." MAURICE'S *Indian Antiquities*, vol. v. p. 957.

No. 1113. — iii. 10. *Art thou a master of Israel, and knowest not these things?*] There were several ceremonies to be performed by all who became Jewish proselytes. The first was circumcision; the second was washing or baptism; and the third was that of offering sacrifice. It was a common opinion among the Jews concerning those who had gone through all these ceremonies, that they ought to be looked upon as new-born infants. *Maimonides* says it in express terms: "A Gentile who is become a proselyte, and a slave who is set at liberty, are both as it were new-born babes; which is the reason why those who before were their parents are now no longer so." Hence it is evident that nothing could be more just than Christ's reproaching Nicodemus with his being a master in Israel, and yet being at the same time ignorant how a man could be born a second time. FLEURY'S *Hist. of Israelites*, p. 201.

No. 1114. — iii. 29. *The friend of the bridegroom.*] Among the Jews, in their rites of espousals, there is frequent mention of a place where, under a covering, it was usual for the bridegroom to discourse familiarly but privately with his spouse, whereby their affections might be more knit to one another in order to marriage, which, however, were not supposed to be so till the bridegroom came cheerfully out of the *chuppah*, or covered place. To this David refers, *Psalms* xix. 5. when he speaks of the sun, *which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.* It is affirmed that this custom is still observed among the Jews in Germany, either before the synagogues, in a square place covered over, or, where there is no synagogue, they throw a

garment over the bridegroom and the bride for that purpose. Whilst this intercourse is carrying on, the friend of the bridegroom stands at the door to hearken; and when he hears the bridegroom speak joyfully, (which is an intimation that all is well,) he rejoices himself, and communicates the intelligence to the people assembled, for their satisfaction. HAMMOND, HUGHES'S *Travels in Sicily*, vol. ii. p. 30.

No. 1115. — iv. 11. *The well is deep.*] That it was Jacob's well is not said in the Old Testament, unless alluded to, *Gen.* xlix. 22. MAUNDRELL (*Journey*, p. 62.) describes the well shewn as such, and over which the Empress Helena built a church, now destroyed, at about a mile from Sichem. It is covered by a stone vault, and is thirty-five feet deep, five of them water. He supposes that the walls of the ancient city might have extended nearer the place. The fruitfulness (if not figurative) he rather thinks was caused by a stream which waters the plain near Sichem. RAUWOLFF, (p. 312.) speaking of the well at Bethlehem, says, "the people that go to dip water are provided with small leathern buckets and a line, as is usual in these countries; and so the merchants that go in caravans through great deserts into far countries, provide themselves also with these, because in these countries you find more cisterns or wells than springs that lie high." In how easy a light does this place the Samaritan woman's talking of the depth of Jacob's well, and her remarking that she did not observe our Lord had any thing to draw with, though he spoke of presenting her with water. See CLARKE'S *Travels*, vol. ii. p. 519.

No. 1116. — v. 10. *The Jews therefore said unto him that was cured, It is the sabbath-day, it is not lawful for thee to carry thy bed.*] The sabbath was originally instituted as a day of sacred rest, and was to be employed in the service of God. Of this latter circumstance the Jews had so far lost sight, that they substituted their own superstitious rites in the place of divine ordinances, and thus exchanged a spiritual for a merely ceremonious observance of the day. Concerning some of the superstitions which prevailed amongst this people, M. BASNAGE

thus speaks: "In the places where they had liberty, in Maimonides' time, they sounded the trumpet six times, to give notice that the sabbath was beginning. At the first sound the countryman left his plough, at the second they shut up their shops, at the third they covered the pits. They lighted candles, and drew the bread out of the oven; but this last article deserves to be insisted upon because of the different cases of conscience, about which the masters are divided. When the sound of the sixth trumpet surprised those that had not as yet drawn their bread, what was to be done? To fast the next day was disturbing the feast; to draw their bread at the beginning of the sabbath was to violate it. The perplexity is great: some have not ventured to decide it, others have given leave to draw out what was necessary for the three meals of the sabbath: but this permission has caused abuses, for a multitude of people meet, who, under pretence of drawing out the quantity of bread they have need of for their three meals, take out all that might be spoiled. The difficulty is increased, if any one suffers his bread to bake after the sabbath is begun. If he has sinned knowingly, he must leave his bread there, and fast to expiate his fault. Nothing but ignorance is ground sufficient to permit them taking wherewith to subsist their family for twenty-four hours. But how is this bread to be taken out? They must not make use of a peal but a knife, and do it so nicely as not touch the stones of the oven, for that is a crime. Such are the questions that arise upon the entrance of the sabbath." *History of the Jews*, p. 443. Similar superstitions are related by this author concerning other particulars which affect the Jews. Vid. STEHELIN's *Traditions of the Jews*, vol. ii. p. 263.

No. 1117. — v. 13. *He conveyed himself away.*] DODDRIDGE (*in loc.*) translates the word ἐξέειπεν, *slipped away*, and observes from *Casaubon*, that it is an elegant metaphor borrowed from swimming; it well expresses the easy unobserved manner in which Jesus as it were *glided* through them, while, like a stream of water, they opened before him, and immediately closed again, leaving no trace of the way he had taken.

No. 1118. — v. 35. *He was a burning and a shining light.*] This character of John the Baptist is perfectly conformable to the mode of expression adopted by the Jews. It was usual with them to call any person who was celebrated for knowledge, a candle. Thus they say that Shuah, the father-in-law of Judah, *Gen.* xxxviii. 2. was the candle or light of the place where he lived, because he was one of the most famous men in the city, enlightening their eyes; hence they call a rabbin, the candle of the law, and the lamp of light. *Psalms* xviii. 21. *1 Kings* xi. 36. xv. 4. *Job* xviii. 5, 6. *LIGHTFOOT'S Works*, vol. ii. p. 550.

No. 1119. — vi. 11. *And Jesus took the loaves, and when he had given thanks, he distributed to the disciples.*] Gratitude to God for the common blessings of providence is certainly the duty of those who enjoy them; and is very properly expressed by giving thanks on their reception. Such a practice we find to have prevailed both amongst heathens, Jews, and Christians.

That it prevailed amongst the heathens is certain from the following testimonies. *ATHENÆUS* says, (*Deipnosoph*, lib. ii.) that in the famous regulation made by Amphictyon, king of Athens, with respect to the use of wine, both in sacrifices and at home, he required that the name of *Jupiter the sustainer* should be decently and reverently pronounced. The same writer (lib. iv. p. 149.) quotes *Hermeias*, an author extant in his time, who mentions a people in Egypt, inhabitants of the city of Naucratis, whose custom it was on certain occasions, after they had placed themselves in the usual posture of eating at the table, to rise again and kneel; the priest then chaunted a grace according to a stated form amongst them, after which they joined in the meal in a solemn sacrificial manner. It was also a religious usage amongst the ancient Greeks, and derived to them from yet older ages. *Clement* of Alexandria informs us, that when they met together to refresh themselves with the juice of the grape, they sung a piece of music, which they called a scholion. *LIVY* (lib. 39.) speaks of it as a settled custom amongst the old Romans, that they offered sacrifice and prayer to the gods at their meals. But one of the fullest testimonies to our purpose is given by *QUINTILIAN*,

(*Dedam.* 301.) *Adisti mensam, ad quam cum venire cœpimus, deos invocamus.* “We approached the table, and then invoked the gods.”

TRIGANTIUS, a Jesuit, in his narrative of the expedition of their missionaries into China, (b. i. p. 69.) says of the Chinese, that “before they place themselves for partaking of an entertainment, the person who makes it sets a vessel, either of gold, or silver, or marble, or some such valuable material, in a charger full of wine, which he holds with both his hands, and then makes a low bow to the person of chief quality or character at the table. Then from the hall or dining-room he goes into the porch or entry, where he again makes a very low bow, and, turning his face to the south, pours out this wine upon the ground as a thankful oblation to the Lord of heaven; after this, repeating his reverential obeisance, he returns into the hall.”

As to the sentiments and behaviour of the Jews on this point, *Josephus*, detailing the customs of the Essenes, says, that the priest begs a blessing before they presume to take any nourishment; and it is looked upon as a great sin to take or taste before. And when the meal is over, the priest prays again; and the company with him bless and praise God, as their preserver, and the donor of their life and nourishment. From the Hebrew ritual it appears, that the Jews had their hymns and psalms of thanksgiving not only after eating their passover, but on a variety of other occasions, at and after meals, and even between their several courses and dishes; as when the best of their wine was brought upon the table, or the fruit of the garden.

The practice of the Jews is farther discovered by the conduct of Christ. After eating the passover, himself and the disciples sung a hymn, *Matt.* xxvi. 30. Learned men have thought this hymn to have been some stated form in use among the Jews. Others say it was part of the book of Psalms. However that be, the Jews are said to have their *zemiroth*, verses or songs of thanksgiving, to this day. We may also observe that when Christ supped with the two disciples at Emmaus, *he took bread and blessed it.* *Luke* xxiv. 30.

The primitive Christians appear universally to have observed this custom. We read that St. Paul, *when he had spoken, took bread, and gave thanks to God in the presence of them all, and when he had broken it, began to eat.* Acts xxvii. 35. In the days immediately following the apostles, we trace this practice in the writings of the fathers, particularly in the Clementine constitutions, in Chrysostom and Origen.

No. 1120. — vi. 27. *Him hath God the Father sealed.*] Some have ingeniously conjectured that this may allude to a custom which princes might have when making grand entertainments, to give a commission under their hand and seal, or perhaps to deliver a signet to those whom they appointed to preside in the management of them. See *Elsner*, vol. i. p. 311. Though it may possibly be sufficient to say, that to seal is a general phrase for authorizing by proper credentials, whatever the purpose be for which they are given, or for marking a person out as wholly devoted to his service whose seal he bears. DODDRIDGE.

It was a custom among nations contiguous to Judea, to set a seal upon the victim that was deemed proper for sacrifice. The following account of the method of providing *white bulls* among the Egyptians, for sacrifices to the god Apis, (*Herodot. Euterp.* p. 104, *Edit. Gale.*) will cast some light on this subject. “If they find even *one black hair* on him, they deem him *unclean*. That they may know this with certainty, the priest appointed for this purpose examines the whole animal both standing up and lying down; afterwards he draws out his tongue to see by certain signs whether it be clean; and lastly, looks on the hairs of his tail to see if they be all in their natural state. If, after this search, the animal is found *without blemish*, he signifies it by *binding a label to his horns*, then *applying wax*, seals it with his ring, και επειτα γην σημαντριδα επιπλασας, επιβαλλει τον δακτυλον, and the beast is led away: for to sacrifice one, not thus sealed, is punished with death. ασημαντον δε θυσαντι θανατος η ζημια επικεεται. “And these are the rites of this sacrifice: αγαγοντες το σεσημασμενον κτενος. κ. τ. λ. the beast thus sealed is brought to the altar, afterwards the head is cut off, and brought to the market

and sold to the Greeks; but if it be not the market-day, they throw the head into the river with the execration, that *if there be any evil hanging over them or over the land of Egypt, it may be poured out upon that head, &c.*

The Jews could not be unacquainted with the rites and ceremonies of the Egyptian worship; and it is possible that such precautions as these were in use among themselves; especially as they were so strictly enjoined to have their sacrifices *without spot and without blemish*. God, infinite in holiness and justice, found Jesus Christ to be a lamb *without spot or imperfection*, and therefore sealed *him*; pointed out and accepted him as a proper sacrifice for the sins of mankind. Collate this passage with Heb. vii. 26, 27, 28. Eph. v. 27. 2 Pet. iii. 14. and especially with Heb. ix. 13, 14. *For if the blood of bulls, and of goats, and the ashes of a heifer, sprinkling the unclean sanctifieth, — how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works?*

No. 1121.—vii. 37. *That great day of the feast.*] The last day grew into high esteem with the nation, because on the preceding seven days they held that sacrifices were offered, not so much for themselves as for the whole world. They offered, in the course of them, seventy bullocks for the seventy nations of the world; but the eighth was wholly on their own behalf. They had then this solemn offering of water, the reason of which is this: at the passover the Jews offered an omer to obtain from God his blessing on their harvest; at Pentecost, their first-fruits, to request his blessing on the fruits of the trees; and in the feast of tabernacles, they offered water to God, partly referring to the water from the rock in the wilderness, 1 Cor. x. 4. but chiefly to solicit the blessing of rain on the approaching seed-time. These waters they drew out of Siloah, and brought them into the temple with the sound of the trumpet and great rejoicing. “He who hath not seen the rejoicing on the drawing of this water hath seen no rejoicing at all.” *Succah*, fol. li. 1. LIGHTFOOT. Christ, alluding to these customs, proclaims, *if any man thirst, let him come unto me*. He takes, as very usual with him, the present

occasion of the water brought from Siloah, to summon them to him as the true fountain.

No. 1122. — viii. 20. *These words spake Jesus in the treasury.*] In the court of the women in the temple there was placed one chest, or more; the Jews say eleven, for receiving the voluntary contributions of the people towards defraying the charges of public worship; such as providing the public sacrifices, wood for the altar, salt, and other necessities. That part of the area where these chests were placed was the γαζοφυλακίον, or treasury. *Mark* xii. 41. Perhaps the whole court, or at least the piazza on one side, with the chambers over it, in which the sacred stores were kept, was from hence called by the same name. JENNINGS'S *Jewish Ant.* vol. ii. p. 43.

This was a court of the temple, which was called the women's porch, because women were allowed to enter it. This court was also called the treasury, because it contained thirteen tubes like trumpets for the reception of public contributions. Christ is supposed to allude to the form of these when he says, When thou dost thine alms, do not sound a trumpet before thee. *Matt.* vi. 2. Each of these tubes had a different inscription on it, according to the different contributions, for the reception of which they were placed; either charitable contributions, for the relief of the poor; or votive, for the discharge of a vow; or such as were prescribed by some particular law. SAURIN'S *Sermons*, vol. iii. p. 116.

No. 1123. — viii. 36. *If the son therefore shall make you free, ye shall be free indeed.*] This alludes to a custom in some of the cities of Greece, and elsewhere, whereby the son and heir had a liberty to adopt brethren, and give them the privileges of the family.

By some commentators it has been supposed, that Christ alludes to the mode of adoption called ἀδελφοθεσία, but Dr. Gill refers it rather to a custom among the Romans of a son's making free, after his father's death, such as were born slaves in his house. Perhaps there may be also some reference to such sort of persons among the Jews as were partly servants and partly free: such as were servants to two partners, and were made free by one of them; or

who had paid half the price of redemption, but left the other half due: of a person in such circumstances it is said, he may not eat of his master's lamb at the passover.

The Romans had two different modes of enfranchisement, or of granting freedom to their slaves. The first was performed by the Prætor, who ordered the slave to turn round, and with a switch or cane struck him on the head or back, informing him, that he was thereby manumitted. The second way of granting freedom, was by writing under the master's hand, or by his voluntary declaration in the presence of a few friends. The most solemn mode of manumission was that by the rod, called *Vindicta*. Hence *Persius* says, *Vindicta postquam meus a prætore recessi*. The person so enfranchised obtained all the rights of a Roman citizen. The second form of manumission conveyed to the slave a degree of liberty, but did not rank him in the first class of citizens, nor allow him to be in any case a legal witness. HEINECCIUS *Antiq. Roman Juris*. i. tit. 4, 5.

No. 1124. — viii. 57. *Thou art not yet fifty years old.*] The age of fifty is often spoken of by the Jews, and much observed: at the age of fifty they say a man is fit to give counsel; hence the Levites were dismissed from service at that age, it being more proper for them to give advice than to bear burthens. A *methurgeman*, or an interpreter in a congregation, was not chosen under fifty years of age: and if a man died before he was fifty, this was called the death of cutting off; a violent death, a death inflicted by God as a punishment.

No. 1125. — viii. 59. *Then took they up stones to cast at him.*] After describing various punishments which were inflicted by the Jews upon offenders and criminals, LEWIS (in his *Origines Hebrææ*, vol. i. p. 85.) says, “There was another punishment, called the *rebels beating*, which was often fatal, and inflicted by the mob with their fists, or staves, or stones, without mercy, or the sentence of the judges. Whoever transgressed against a prohibition of the wise men, or of the scribes, that had its foundation in the law, was delivered over to the people to be used in this

manner, and was called *a son of rebellion*. The frequent taking up of stones by the people to stone our Saviour, and the incursion upon him and upon St. Stephen for blasphemy, as they would have it, and upon St. Paul for defiling the temple, as they supposed, were of this nature."

No. 1126. — ix. 6. *He spat on the ground, and made clay of the spittle.*] This was done, observes Mr. Wootton, (*Miscell. Disc.* vol. ii. p. 103.) to shew his divine authority in using means to human reason the most improper, and that too on the sabbath, directly in opposition to a rule established by the Jews, which, though good and just in itself, was superstitious and cruel when applied to the case of healing on the sabbath-day. *Maimonides* says, that it was particularly forbidden to put fasting spittle upon or into the eyes of a blind man on the sabbath-day. The Jews were not the only persons who superstitiously used spittle. It was considered by the Greeks as a charm against fascination. *THEOCRITUS* makes *Damætas* thus express himself:

Ὡς μὴ βασκανθῶ δε, τρεῖς ἐπτύσα εἰς ἐμὸν κόλπον. *Idyl.* vi.

The Romans had also the same opinion of it. On the day when an infant was named (which for girls was the eighth, for boys the ninth, after birth) the grandmother or aunt, moving round in a circle, rubbed with her middle finger the child's forehead with spittle, which was hence called *lustralis saliva*.

"I was taking a view near a cottage, into which I was kindly invited, and hospitably entertained with fruit and wine. Two remarkably fine children, the sons of my host, were playing about the cottage; and as I wished to pay a compliment to the parents, I was lavish in my praises of their children. But when I had repeated my admiration two or three times, an old woman, whom I suppose to have been the grandmother, became agonized with alarm, and starting up, she dragged the children towards me, and desired me to spit in their faces. This singular request excited so much astonishment, that I concluded the venerable dame to be disordered in her intellects. But her impor-

tunities were immediately seconded, and earnestly enforced, by those of the father and mother of the boys. I was fortunately accompanied by a Greek, who explained to me, that, in order to destroy the evil effects of my superlative encomiums, the only remedy was, for me to spit in the faces of the children. I could no longer refuse a compliance with their demands, and I accordingly performed the unpleasant office in as moderate a manner as possible. But this did not satisfy the superstitious cottagers; and it was curious to see with what perfect tranquillity the children underwent this nasty operation, to which their beauty had probably frequently exposed them. The mother then took some dust from the ground, and mixing it with some oil, from a lamp which was burning before a picture of the Virgin, put a small patch of it on their foreheads. We then parted perfectly good friends; but they begged of me never to praise their children again." DODWELL'S *Tour through Greece*, vol. ii. p. 35. CLARKE'S *Travels*, vol. iii. p. 295.

No. 1127. — x. 1. *He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.*] The sheepfold was an inclosure sometimes in the manner of a building, and made of stone, or fenced with reeds. In it was a large door, at which the shepherd went in and out, when he led in or brought out the sheep. At tithing, which was done in the sheepfold, they made a little door, so that two lambs could not come out together. To this enclosure there is an allusion in these words.

No. 1128. — x. 3. *Calleft his own sheep by name.*] "This is an allusion to the customs of Judea, where shepherds had names for their sheep, which answered to them as dogs and horses do with us, following to the pasture ground, and wherever their shepherds thought fit to lead them." MACKNIGHT'S *Harmony*, vol. ii. p. 455. THEOCRITUS represents a shepherd calling three of his sheep by their names. *Idyl.* v. 103, 104.

"On the 18th Sept.," says THUNBERG, "we rode to Isaac Vissage's farm; the sheep here are counted morning and evening, viz. when they are turned out and brought

home, and are marked in one or both ears, that they may be known again when they come to be mingled with others. The counting of the sheep was always the mistress's business, who had also given to each sheep a particular name. An excellent memory and daily practice had so sharpened her attention in this respect, that if one amongst several hundred sheep were absent, she missed it immediately." See his *Account of the Cape of Good Hope*, in *Pinkerton's Coll.* part lxiv. p. 84.

"The cattle are regularly fed with grain twice a day, by their own servants; a herdsman is hired to superintend this business, whose picturesque figure, leading his flock around the cantonments, recalls to your imagination the venerable simplicity of the patriarchal ages: he goes before his flock, and regulates its motions by a call." TENNANT'S *Indian Recreations*, vol. ii. p. 107.

No. 1129. — x. 4. *And when he putteth forth his own sheep he goeth before them, and the sheep follow him, for they know his voice.*] POLYBIUS, (lib. 12. p. 654. edit. Hanov. 1619.) in the beginning of his twelfth book, tells us, that the flocks in the island of Cynon, upon the landing of any strangers in order to lay hold of them, immediately run away: but that when the shepherd, upon observing the attempt, stoutly blows his horn, they immediately scamper towards it. Nor, says he, is it at all wonderful that they should be thus compliant with the sound, since in Italy the keepers of swine do not observe the custom of Greece in following their herd, but going before them to some distance, they sound their horn, and the herd immediately follow them, flocking to the sound. And so accustomed are they to their own horn, as to excite no little astonishment at the first hearing of it. BULKLEY'S *Notes on the Bible*.

[When Stephen Schultz visited a camp of Bedouin Arabs, in the neighbourhood of Nazareth, and was entertained by their prince, the latter clapped his hands, on which one of his attendants ran out of the hut, and before we were aware of it, a shepherd entered, blowing his shalm, and followed by more than two hundred sheep, which moved to the sound of his pipe as if they understood it all. Sometimes they made a genuflection with the fore feet, then suddenly

standing on their hind feet, and then falling down on all fours, according to the sound of the shalm. This may properly be called, *and the sheep follow him, for they know his voice.* ROSENMÜLLER.]

No. 1130. — x. 11. *I am the good shepherd.*] That this allusion was very pertinent with regard to the persons to whom Christ addressed his discourse, the condition and custom of the country may convince us. The greatest part of the wealth there consisted in sheep, and the examples of Jacob and David in particular are proofs that the keeping of these was not usually committed to servants and strangers, but to men of the greatest quality and substance. The children of the family, nay the masters and owners themselves, made it their business, and esteemed the looking to their flocks an employment no way unbecoming them. Hence probably came the frequent metaphor of styling kings the shepherds of their people; hence also the prophets described the Messiah in the character of a shepherd: and Christ, to shew that he was the person intended, applies the character to himself. The art of the shepherd in managing his sheep in the East was different from what it is among us. We read of his going before, leading, calling his sheep, and of their following and knowing his voice. Such methods were doubtless practised by them, but have not obtained amongst us in the management of our flocks. See *Gen.* xxix. 9. *1 Sam.* xvi. 11. xvii. 15. *2 Sam.* xiii. 23.

The Kaffers of southern Africa have taught even cows and oxen to obey a whistle. “Towards the setting of the sun, the whole plain was covered with cattle, which in vast herds were brought in from every quarter, at the signal of command given by a particular kind of whistling noise made with the mouth; at another whistle the milch cows separated from the herd, and came forward to have their milk drawn from them: this operation, and the management of the dairy, form a part of the employment of the men. In the morning a different kind of whistle sent them out to graze. In fact the Kaffers and their cattle seemed perfectly to understand each other.” BARROW’S *Travels in Africa*, vol. i. p. 121.

“They sometimes use a small whistle, made of the bone of some animal, for giving the necessary instructions to their cattle when at a distance.” *Ib.* p. 169.

“The younger part of the family are sometimes employed in breeding ducks; these stupid birds here acquire an astonishing degree of docility. In a single vessel are sometimes many hundreds, which, like the cattle of the Kaffers in southern Africa, on the signal of a whistle, leap into the water, or upon the banks to feed, and another whistle brings them back.” BARROW’S *Travels in China*, p. 559.

We are informed, in a modern geographical work, that the Laplanders give names to their rein-deer; that when a traveller in that country requested to have some rein-deer, to prosecute his journey, the master of a herd blew a horn, which immediately brought sixteen or seventeen of these animals to his hut; that when every thing was prepared for departure, the host muttered into their ears some words, which he gravely said were intended to inform the animals of the direction in which they were to travel, and that custom had so familiarized the sound to their ears, that they began their journey, as soon as each separately had received the charge.

No. 1131. — xi. 9. *Are there not twelve hours in the day?*] The division of time with the Jews was purely arbitrary. Formerly the Hebrews and Greeks divided the day only according to the three sensible differences of the sun: when it rises, when it is at the highest point of elevation above the horizon, and when it sets: that is, they divided the day only into morning, noon, and night. These are the only parts of a day which we find mentioned in the Old Testament; the day not being yet divided into twenty-four hours. Since that the Jews and Romans divided the day, that is, the space between the rising and setting of the sun, into four parts, consisting each of three hours. But those hours were different from ours in this respect, that ours are always equal, being always the four and twentieth part of the day; whereas with them the hour was a twelfth part of the time which the sun continued above the horizon. As this time is longer in summer than in winter, their summer hours must be longer than their

winter ones. The first hour began at sun-rising, noon was the sixth, and the twelfth ended at sun-set. The third hour divided the space between sun-rising and noon: the ninth divided that which was between noon and sun-set. And it is with relation to this division of the day that Christ says, *Are there not twelve hours in the day?*

No. 1132. — xi. 16. *Thomas, which is called Didymus.*] It was customary with the Jews, when travelling into foreign countries, or familiarly conversing with the Greeks and Romans, to assume to themselves a Greek or Latin name of great affinity, and sometimes of the very same signification with that of their own country, as those of Thomas and Didymus, one in the Syriac and the other in the Greek, do both signify a twin. He no doubt was a Jew, and, in all probability, a Galilean, as well as the other Apostles; but the place of his birth, and the nature of his calling, (unless we should suppose that he was brought up to the trade of fishing) are things unknown.

No. 1133. — xi. 17. *He had lain in the grave four days.*] It was customary among the Jews to go to the sepulchres of their deceased friends, and visit them for three days, for so long they supposed that their spirits hovered about them: but when once they perceived that their visage began to change, as it would in three days in these countries, all hopes of a return to life were then at an end. After a revolution of humours, which in seventy-two hours is completed, the body tends naturally to putrefaction; and therefore Martha had reason to say, that her brother's body (which appears by the context to have been laid in the sepulchre the same day that he died) would now, on the fourth day, become offensive. STACKHOUSE'S *Hist. of the Bible*, vol. ii. p. 1386.

No. 1134. — xi. 19. *Many of the Jews came to Martha and Mary to comfort them.*] “The general time of mourning for deceased relations, both among Jews and Gentiles, was seven days. During these days of mourning their friends and neighbours visited them, in order that, by their presence and conversation, they might assist them in bearing their loss. Many therefore in so populous a part of the country must have been going to and coming from

the sisters, while the days of their mourning for Lazarus lasted. The concourse too would be the greater as it was the time of the passover. Besides, a vast multitude now attended Jesus on his journey. This great miracle therefore must have had many witnesses. MACKNIGHT'S *Harmony*, vol. ii. p. 529.

No. 1135. — xi. 19. *And many of the Jews came to Martha and Mary, to comfort them concerning their brother.]* This was the common practice of the Jews after a funeral; but they did not allow of it before. The first office of this kind was done when they returned from the grave: the mourners stood in their place in a row, and all the people passed by: every man as he came to the mourner comforted him and passed on. Besides these consolations, there were others administered at their own houses during the first week: and it was on the third day more particularly that these consolatory visits were paid. It was reckoned an act of great piety and mercy to comfort mourners.

No. 1136. — xi. 31. *She goeth unto the grave to weep there.]* Authors that speak of the eastern people's visiting the tombs of their relations, almost always attribute this to the women; the men, however, sometimes visit them too, though not so frequently as the other sex, who are more susceptible of the tender emotions of grief, and think that propriety requires it of them; whereas the men commonly think that such strong expressions of sorrow would misbecome them. We find that some male friends came from Jerusalem to condole with Mary and Martha on account of the death of their brother Lazarus, who when they supposed that her rising up and going out of the house was with a view to repair to his grave to weep, *followed her, saying, She goeth unto the grave to weep there.*

It is no wonder that they thought her rising up in haste was to go to the grave to weep, for *Chardin* informs us, that the mourning in the East does not consist in wearing black clothes, which they call an infernal dress, but in great outcries, in sitting motionless, in being slightly dressed in a brown or pale habit, in refusing to take any nourishment for eight days running, as if they were determined

to live no longer. Her starting up then with a sudden motion, who, it was expected, would have sat still without stirring at all, and her going out of the house, made them conclude that it must be to go to the grave to weep there, though, according to the modern Persian ceremonial, it wanted five or six days of the usual time of going to weep at the grave: but the Jews possibly might repair thither sooner than the Persians do. HARMER, vol. iii. p. 459.

The Jews used to go to the graves of their friends on various accounts, either to see whether they were dead or not, or from superstitious motives frequenting the graves of the prophets and wise men, to pray and weep. Dr. *Pococke* has given a form of prayer used by them at such times. Sometimes they went only to vent their grief, and lament the loss of their friends. Such a custom as this prevails among the Turks, whose women on Friday, their day of worship, go before sun-rising to the grave of the deceased, where they mourn, and sprinkle their monuments with water and flowers. The Persians also visit the sepulchres of their principal imans or prelates.

A striking conformity between the customs of the Jews and the East Indians may be traced in many instances. In mourning for the dead, they appear to have expressed their sorrow much in the same manner. The evangelist has informed us that Mary went to the grave of Lazarus to weep there; and from the journal of the Baptist missionaries in the East Indies it appears that they do the same. Mr. FOUNTAIN says, "March 13. This morning, when I awoke, I heard a great noise by a number of people on the bank of the tank near my bungalow, an accomodation boat, used as an occasional residence. I went to see what was the matter, and found a number of women and girls assembled to lament over the grave of a lad, who had been killed by a wild buffalo ten days before. The mother sat on the earth at one end of the grave, leaning herself upon it, and bitterly exclaiming, Amor Bandan! Amor Bandan! oh my child! my child! On the other end of the grave sat another female, who was expressing her grief in a similar manner. This was not occasioned, however, by the affecting accident which befel the lad; but is one of the usual customs of the

Mahommedans, who make lamentations for their friends ten days after their decease. There seems something feigned in it, as I have often observed that they leave off abruptly on the approach of a stranger. They did so this morning almost as soon as I appeared." See also ELSNER *in loc.*

"In the same manner as it was customary in Europe for relations to go for a certain time in deep or half mourning, as an external mark of sorrow, it is necessary in the East, for many days and at a certain time of the day, for the female relations of the deceased to weep over their deceased friends, either at home, in a mosque, or on the grave. It is, therefore, not uncommon in these countries to see women at a certain hour of a certain day of the week go cheerfully through the street to the grave of their relations, or into a mosque, and as soon as they are seated in a certain place, begin to weep and to lament for a whole hour. But this custom is only observed by the women. The men, in such instances, are so far from being hypocrites, that they sometimes even remind the former to have more sense when they make too doleful a lamentation. Not only the Mahometan women lament the dead, but the Oriental Christians likewise." NIEBUHR's *Travels*, part i. p. 186.

No. 1137. — xi. 44. *And he that was dead came forth, bound hand and foot with grave clothes.]* The Jewish sepulchres were generally caves or rooms hewn out of rocks. And as the Jews did not make use of coffins, they placed their dead separately in niches or little cells cut into the sides of these caves or rooms. MAUNDRELL's *Travels*, p. 76. This form of the Jewish sepulchre suggests an easy solution of a very important difficulty in the history of Lazarus's resurrection. It is said, that when Jesus called upon Lazarus to come forth, *he came out bound hand and foot*. But deists, talking of this miracle, commonly ask with a sneer, how he could come out of a grave who was bound in that manner? The answer however is obvious. The evangelist does not mean that Lazarus walked out of the sepulchre, but that, lying on his back, he raised himself into a sitting posture, then putting his legs over the edge of his niche or cell, slid down, and stood upright upon the

floor; all which he might easily do, notwithstanding his arms were close bound to his body, and his legs were tied strait together by means of the shroud and rollers with which he was swathed. Accordingly, when he was come forth, it is said, that Jesus ordered them to loose him and let him go; a circumstance plainly importing, that the historian knew that Lazarus could not walk till he was unbound. MACKNIGHT'S *Harmony*, vol. ii. p. 799.

No. 1138. — xiii. 24. *Simon Peter therefore beckoned to him.*] Peter being at some distance from Christ, beckoned to John to propose an inquiry to him. This was usually done at meals, when they could not, by reason of their posture, discourse together. This being the case, they made signs by nodding to each other.

No. 1139. — xv. 16. *That your fruit should remain.*] This possibly may allude to the custom of keeping rich and generous wines a great many years, so that in some cases (which was especially applicable to the sweet eastern wines) they might prove a cordial to those who were unborn when the grapes were produced. DODDRIDGE.

No. 1140. — xvi. 2. *They shall put you out of the synagogues.*] There were three degrees of excommunication among the Jews; the first is what is called in the New Testament, *casting out of the synagogue*, and signifies a separation from all commerce or society; it was of force thirty days, but might be shortened by repentance. If the person persisted in his obstinacy after the thirty days were expired, they excommunicated him again, with the addition of a solemn curse. This is supposed by some to be the same with delivering over to Satan. The offence was published in the synagogue, and at this time candles were lighted, and when the proclamation was ended they were put out, as a sign that the person excommunicated was deprived of the light of heaven; his goods were confiscated; his male children were not admitted to circumcision; and if he died without repentance, by the sentence of the judge, a stone was cast upon his coffin or bier, to shew that he deserved to be stoned. He was not mourned for with any solemn lamentation. The last degree of excommunication was anathematizing, which was inflicted when the offender

had often refused to comply with the sentence of the court, and was attended with corporal punishment, and sometimes with banishment and death.

No. 1141. — xviii. 3. *Lanterns.*] NORDEN, among other particulars, has given some account of the lamps and lanterns that they make use of commonly at Cairo. “The lamp is of the palm-tree wood, of the height of twenty-three inches, and made in a very gross manner. The glass that hangs in the middle, is half filled with water, and has oil on the top, about three fingers in depth. The wick is preserved dry at the bottom of the glass, where they have contrived a place for it, and ascends through a pipe. These lamps do not give much light, yet they are very commodious, because they are transported easily from one place to another.

“With regard to the lanterns, they have pretty nearly the figure of a cage, and are made of reeds. It is a collection of five or six glasses, like to that of the lamp which has been just described. They suspend them by cords in the middle of the streets, when there is any great festival at Cairo, and they put painted paper in the place of the reeds.” Part i. p. 83.

Were these the lanterns that those who came to take Jesus made use of? or were they such lamps as these that Christ referred to in the parable of the virgins? or are we rather to suppose that these lanterns are appropriated to the Egyptian illuminations, and that *Pococke's* account of the lanterns of this country will give us a better idea of those that were anciently made use of at Jerusalem? Speaking of the travelling of the people of Egypt, he says, “By night they rarely make use of tents, but lie in the open air, having large lanterns made like a pocket paper lantern, the bottom and top being of copper tinned over, and instead of paper they are made with linen, which is extended by hoops of wire, so that when it is put together it serves as a candlestick, &c. and they have a contrivance to hang it up abroad by means of three staves.”

NIEBUHR gives a similar description of a travelling lantern, which he had in Egypt. “Notre *lanterne* étoit faite de toile, et pouvoit se plier comme les petites lanternes de

papier, que font les enfants en Europe ; mais la nôtre étoit beaucoup plus grande, et le couvercle aussi-bien que le fond étoit de toile." *Voyage en Arabie*, tom. i. p. 171.

No. 1142. — xviii. 16. *And spake unto her that kept the door.*] The Ethiopic version in the next verse calls this person the door-keeper's daughter. He might indeed be the porter, but being busy, she supplied his place. There is however no need of such a conjecture, since it was usual with other nations, and might be with the Jews, for women to be door-keepers. PIGNORIUS (*de Servis*, p. 454.) has shewn this from Plautus, Petronius, Pausanias, and others.

No. 1143. — xviii. 28. *The hall of judgment.*] The party accused, when he was upon his trial, stood in an eminent place in the court, that the people might see him, and hear what was alleged against him, and the defence made by the criminal. There were two notaries in court, one stood on the right hand of the judge to write the sentence of absolution, the other stood on the left to write the sentence of condemnation. These tribunals were exceeding strict in the examination of witnesses, and would not admit their testimony before their behaviour and reputation were inquired into. Generally it was a rule, that whoever gave a false testimony was subject to the same penalty that the person should have suffered if he had been cast by his false accusation. No man was to be found guilty but by two witnesses at least, and those of a competent age, of good fame, and not convicted of ever having given a false testimony; it was a law among the Jews, that no man was to suffer his neighbour to perish in judgment when he could free him by his testimony. After the cause had been carefully examined, and all parties impartially heard, sentence was pronounced in this manner: Thou Simeon art just. Thou Reuben art guilty. When the sentence was delivered, the witnesses, if the case was capital, put their hands upon the head of the condemned person, and said, Thy blood be upon thy own head. Then was the malefactor led to execution, and no one was allowed openly to lament his misfortune. The distance between the court of judicature and the place of execution contributed often to save the life of the criminal; for as he

was led to be executed, a public crier went before, saying, with an audible voice, such an one is going to be punished with such a death, &c. if there be any one who knows of any thing that may be offered to his advantage let him come forth and give his evidence. For this purpose a person was appointed to stand at the door of the consistory, with an handkerchief or linen cloth in his hand, and if any one offered to speak in his defence, he who stood at the door waved the handkerchief in the air, upon which another, who was ready at a small distance, with a fleet horse, rode with all possible speed, and called back the condemned prisoner. So tender were they in cases of blood, that if the malefactor could think of any thing to say for his own purgation, he was indulged the liberty of returning back four or five times. When the criminal came within ten cubits of the place of execution, two of the scholars of the wise men exhorted him to confess, and after giving him a stupifying draught, the execution took place. LEWIS'S *Origines Hebrææ*, vol. i. p. 69.

[The preceding paragraph contains the substance of what is ordered in the Talmudic Treatise Sanhedrin (or the courts of justice) on judicial witnesses and the publication, of the sentence. These ordinances, though reduced to writing, a long time after the death of our Saviour, can only have been in force previous to the Roman government of Judea. For that the Jewish magistrates in the time of Jesus no longer possessed the power of passing and executing the sentence of death, appears from verse 31. where the Jews say themselves, *It is not lawful for us to put any man to death*: and from the unanimous account of the four Evangelists, by which Jesus, at the desire of the Jews, was condemned by Pilate, and the sentence executed by Roman soldiers; to which may be added the testimony of TACITUS, in the Annals (b. xv. c. 44.) who says: "Christ, the author of this name (Christians) was put to death under the reign of Tiberius, by the governor Pontius Pilate;" it is likewise shewn by the fact that not even the magistrates of the Roman municipal towns, who had all the other rights of Roman citizens, had preserved their old laws and privileges, had no right to put any one, not even a slave, to

death. The Jewish magistrates possessed, at the time of Jesus, only a kind of inferior jurisdiction, by which they could excommunicate a criminal, or even cause him to be beaten and scourged; but they had not the right of passing or executing the sentence of death. When therefore Ananus the younger, a bold and enterprising man, took advantage of the favourable moment during the interval between the death of the governor Festus, and the arrival of his successor Albinus, to renew the exercise of an ancient right, and summoned a Synedrium, before which he accused John, the disciple of Jesus, and some others, as violators of the law and sentenced them to be stoned; the more moderate citizens, better acquainted with the law, disapproved of this proceeding, and secretly sent deputies to King Agrippa, requesting him to write to Ananus, to refrain from such illegal acts; upon this, Albinus wrote a severe letter to Ananus, in which he threatened to punish him; Agrippa deprived him of the dignity of high priest, and gave it to a certain Jesus, son of Damnæus. This is related by JOSEPHUS, *Ant. b. xx. chap. 9.* The learned theologian, Conrad Iken of Bremen, has proved, in an essay upon this subject, that the Jewish magistrates at the time of Jesus were not allowed power over life and death. See his *Dissertat. Philol. Theolog. t. ii. p. 517.* ROSENMÜLLER.]

No. 1144. — xix. 17. *And he bearing his cross.*] This was usual for malefactors to do, as *Lipsius* shews from *Artemidorus* and *Plutarch*: the former says, The cross is like to death, and he that is to be fixed to it first bears it. The latter uses it as an illustration of the misery of vice, “that every kind of wickedness produces its own particular torment, just as every malefactor when he is brought forth to execution carries his own cross.”

Plautus, in a fragment of his play called *Carbonaria*, says, *Patibulum feram per urbem, deinde affigar cruci.* See *Mark xv. 21.* *Luke xxiii. 26.*

No. 1145. — xix. 20. *For the place where Jesus was crucified was nigh unto the city.* The cross stood by the way side, where persons were continually passing, and where it was usual to erect crosses to make public examples of malefactors, to deter others from committing the like crimes.

Alexander the emperor ordered an eunuch to be crucified by the way-side, in which his servants used commonly to go to his country-house, QUINCTILIAN (*Declamat.* 275,) observes, “as often as we crucify criminals the most noted ways are chosen, where most may behold, and most may be moved with fear.”

Among the Romans this custom was very common. PLAUTUS in *Mil. Glor. Act.* 2. Scen. 4. PETRONIUS *Arbiter. Satyr.* c. 71. This was the custom also in Sicily. CICERO in *Verr.* lib. v. c. 66. n. 169. See *Numbers* xv. 35. 1 *Kings* xxi. 13. *John* xix. 17. 20. *Heb.* xiii. 12.

No. 1146. — xix. 29. *Vessel full of vinegar.*] It is well known that vinegar and water (which mixture was called *posca*) was the constant drink of the Roman soldiers; perhaps, therefore, this vinegar was set here for their use, or for that of the crucified persons, whose torture would naturally make them thirsty.

See Dr. HUXHAM's method for preserving the health of seamen, in his *Essay on Fevers*, p. 263. 3d edit. LAMY's *Appar. Bib.* vol. i. 278. and MACKNIGHT, *in loc.*

No. 1147. — xix. 31. *That the bodies should not remain upon the cross on the sabbath-day.*] According to the Jewish law, *Deut.* xxi. 22, 23. the body of one that was hanged on a tree was not to remain all night, but to be taken down that day, and buried; though this was not always observed, 2 *Sam.* xxi. 9, 10. What was the usage of the Jews at this time is not certain: according to the Roman laws such bodies hung till they were putrefied, or eaten by birds of prey; wherefore, that their land might not be defiled, and especially their sabbath, by their remaining on the cross, they desired to have them taken down.

No. 1148. — xix. 39. *And there came also Nicodemus (who at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about a hundred pounds weight.*] Notwithstanding the Jews object to the quantity of spices brought to embalm the body of Jesus, as being unnecessarily profuse and incredible, it appears from their own writings that they were used in great abundance on some such occasions. See 2 *Chron.* xvi. 14. In the Talmud (*Massecheth Semacoth* viii.) it is said, that no less than

eighty pounds of spices were used at the funeral of Rabbi Gamaliel the Elder: and at the funeral of Herod, JOSEPHUS (*Antiq.* xvii. 8. 3.) informs us that the procession was followed by five hundred of his domestics carrying spices.

No. 1149. — xxi. 1. *After these things, Jesus shewed himself again to the disciples at the sea of Tiberias.*] *Plutarch* in one of his books observes, that the Greeks frequently for pleasure took a repast on the sea-shore; and *Doubdan* has mentioned his finding some of the inhabitants of the confines of the Holy Land enjoying themselves in like manner, near the sea, eating and smoking there. These accounts, especially when put together, may give us the most exact view of what passed between our Lord and the disciples on the shore of the sea of Galilee.

The substance of what *PLUTARCH* (*Symposiac.* lib. iv. probl. 4.) says, is as follows: “What do they mean, who, inviting one another to form a party of pleasure, say, let us eat to-day on the sea-shore? Do they not shew that they consider an entertainment on the sea-shore as the most delightful? Certainly not on account of the waves and the pebbles there, but because they have the best opportunity of furnishing the table with plenty of fish, perfectly fresh.” To this may be subjoined the account which *Doubdan* gives of what happened to him in a short voyage from St. John d’Acre to Sidon. They hired a fishing-boat for this voyage, and through the indolence of the seamen, who would not row, they got no further than Tyre that night. In the morning, not being in a boat whose proper business it was to carry passengers, but at the mercy of four or five fishermen, who did nothing but cast their nets into the sea, most commonly without success, exposed to the burning heat of the sun by day, and severe cold in the night, they employed a poor Jew, who was with them in the bark, and who could speak a little of the language used by Franks in that country, to call upon them to push forward, that they might arrive in good time at Sidon; but, contrary to their agreement, they immediately cast their nets into the sea, to procure themselves a dinner; then they landed to dress their fish and eat it; after which they slept for more than two hours, while

Doubdan and those with him were broiling with the scorching sun over head, and the heated rocks underneath. Being put out again to sea, upon the promise of an augmentation of their pay, they took up their oars, and rowed with briskness for four or five miles, in order to reach Sidon that same day. They then grew tired, and being inclined to return to their fishing, they put *Doubdan* and his companions on shore, where there was a very large and deep cavern, which had been hollowed by the violence of the waves, which enter it with fury upon the least wind that blows, and immediately applied themselves to cook some small fishes with some rice; and, without speaking one word to *Doubdan*, carried all on board the bark, and went away toward the place from whence they came, so that they lost sight of them in a few moments. This unexpected accident extremely astonished them; and what was worse, there were many Turks, Moors, and Arabs of a variety of colours, in this cavern, of whom some were reclining on the sand, enjoying the fresh air, some were dressing provisions among these rocks, others were smoking tobacco, notwithstanding the apparent danger of the fall of great pieces of the rocks, which frequently happened; but it is common for them to retire hither, on account of a spring of fine water which glides along here, and is always extremely cool. *Voy. de la Terra-Sainte*, ch. 61. HARMER, vol. iii. p. 205.

No. 1150. — xxi. 18. *When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee.*] It was customary in the ancient combats for the vanquished person to stretch out his hands to the conqueror, signifying that he declined the battle, acknowledging that he was conquered, and submitting to the direction of the victor. Thus THEOCRITUS:

*And hands uprais'd with death-presaging mind,
At once the fight and victory declin'd.*

Idyll. xxii.

So also Turnus, in VIRGIL:

Vicisti et victum tendere, &c.

*Thine is the conquest; lo, the Latian bands
Behold their gen'ral stretch his suppliant hands.*

PITT.

In the instance now above cited the stretching out of the hands was to be a token of submission to that power, under which he would fall and perish.

It was a custom at Rome, that such as were to be crucified should have their necks put into a yoke, and their hands stretched out and fastened to the ends of the yoke: and, when they had been thus led through the city, they were carried out to be crucified. To such a custom, Arrian on Epictetus iii. 26, alludes, when he says, *και εκτεινας σταυλον, ως οι εσταυρωμενοι*, and stretching out thyself, as those do, who are crucified. Artemidorus in his *Oneirocr.* i. 78. says, *κακουργος δε ων, σταυρωθησεται, δια το υψος και την των χειρων εκτασην*. If he has such a dream, as had been before mentioned, and the dreamer is a malefactor, his dream signifies, that he will be crucified, because of the height and the stretching out of his hands. PLAUTUS (*Miles Gl.* ii. 4, 6.) says, *Credo ego isthoc exemplo tibi esse eundem actutum extra portam, dispessis manibus patibulum cum habebis*.

No. 1151. — ACTS i. 26.

The lot.

THE account which *Grotius* gives of the manner in which lots were cast, seems very probable and satisfactory. He says, they put their lots into two urns, one of which contained the names of Joseph and Matthias, and the other a blank, and the word apostle. In drawing these out of the urns, the blank came up with the name of Joseph, and the lot on which was written the word *apostle* came up with the name of Matthias. This being in answer to their prayers, they concluded that Matthias was the man whom the Lord had chosen to the apostleship.

This was, no doubt, most impartially adjusted, though we know not in what particular method. The honour God has conferred on enquiries by lot, *Joshua* vii. 14, 15. *1 Sam.* x. 20, 21. and the custom of fixing the offices of the priests in the Temple, while in waiting there, by lot, *1 Chron.* xxiv. 5—7. *Luke* i. 9. might lead them to this turn of thought. *Grotius in loc.* has shewn, that such a designation to sacred offices prevailed also among some pagan nations. See *JOSEPHUS Bell. Jud.* 4. *VIRGIL Æn.* 2. *Laocoon ductus Neptuno sorte Sacerdos et Plato de legibus.*

No. 1152. — iii. 1. *The hour of prayer.*] The Jews had stated hours both for public and private prayer. It was Daniel's custom to pray three times a day, *Dan.* vi. 10. and this was also the practice of David, *Psalms* lv. 17. From hence we learn not only how frequently, but at what times of the day that duty was commonly performed. It is generally supposed that the morning and evening prayers were at the time of offering the morning and evening sacrifice, that is, at the third and ninth hour: and the noon prayer was at the sixth hour, or twelve o'clock. We find

in Scripture no express institution of the stated hours of prayer. The Jews say they received them from the patriarchs; the first hour from Abraham; the second from Isaac; and the third from Jacob.

From the Jews the Mahometans have borrowed their hours of prayer, enlarging the number of them from three to five; which all Musselmans are bound to observe. The first is in the morning before sun-rise; the second when noon is past, and the sun begins to decline from the meridian; the third in the afternoon, before sun-set; the fourth in the evening after sun-set, and before the day is shut in; the fifth after the day is shut in, and before the first watch of the night. To these some of their devotees add two more, the first an hour and a half after the day is shut in, and the other at midnight; but these are looked upon as voluntary services, practised in imitation of Mahomet's example, but not enjoined by his law. See SALE's *Koran*, *Prelim. Dis.* sect. iv. p. 107.

The time of prayer is declared from the roof of the Meschied. Sir R. K. PORTER's *Travels in Persia*, vol. i. p. 465.

“ Out of respect to the Temple, the inhabitants of Jerusalem said, *to go up to the Temple*; in the same manner as all the Israelites out of respect to the Holy City, said, *go up to Jerusalem*. When Syria was subject to the Fatemite Caliphs who resided in Egypt, those who went from Syria to Egypt, said they went up to Egypt; (Vid. FREIGHTAG's *Selecta ex historia Halebi*. p. 126.) The apostles, however, did not go into the Temple itself, but into the outer court, which was called the court of the women, because they were not permitted to go any farther. In this court the people assembled for prayer, the men below and the women above in galleries.” STOLLBERG's *History of Religion*, b. vi. p. 30. ROSEN-MÜLLER.

No. 1153. — vi. 1. *Their widows were neglected in the daily ministration.*] A distribution of alms was made every day. This practice obtained among the Jews in common, for they used to collect every day for the poor, and give it daily to them. *Maimonides* speaks of it in this manner: “ They appoint collectors, who receive every day from

every court a piece of bread, or any sort of food, or fruit, or money, from whomsoever that offers freely for the time; and they divide that which is collected, in the evening, among the poor, and they give to every poor person of it his daily sustenance:" from hence the apostles might take up this custom, and follow it. ADAMI *Observat.* p. 45.

No. 1154. — vi. 9. *The synagogue of the libertines.*] Great numbers of the Jews, who were taken captive by Pompey, and carried into Italy, were there set at liberty, and obtained their freedom from their masters; their children, therefore, would be *libertini* in the proper sense of that word, and, agreeably to this, the Jews banished from Rome by Tiberius are spoken of by TACITUS (*Annal.* lib. ii. cap. 85.) as of the libertine race. These might easily constitute one of the 480 synagogues said to have been at Jerusalem.

No. 1155. — vii. 30. *There appeared to him in the wilderness of Mount Sinai an angel of the Lord, in a flame of fire in a bush.*] The heathens had either read or heard of this circumstance, as appears by ARTAPANUS, who mentions it; (in EUSEBIUS, l. ix. *Præpar. Evang.* c. xxvii.) but he disguises it, and misreports it, saying, it was a fire which suddenly broke forth out of the earth, and flamed, when there was no matter nor any kind of wood in the place to feed it. However, in the next chapter but one an ancient tragedian reports it exactly, saying just as Moses does here, that the bush burned with fire, and yet remained entire in the flame, which he calls the greatest miracle. There is a story something like this in DION PRUSÆUS, *Orat.* xxxvi. where he saith, the Persians relate concerning Zoroaster, that the love of wisdom and virtue leading him to a solitary life upon a mountain, he found it one day all in a flame, shining with celestial fire, out of the midst of which he came without any harm, and instituted certain sacrifices to God, who, he declared, then appeared to him. Both *Ursinus* and *Huet* have endeavoured to prove, that this was a corrupt tradition of this vision of Moses. PATRICK, *on Exod.* iii. 2.

No. 1156. — ix. 34. *Arise, and make thy bed.*] Mattresses, or something of that kind, were used for sleeping

upon. The Israelites formerly lay upon carpets. *Amos* ii. 8. RUSSELL (p. 90.) says, the “beds consist of a mattress laid on the floor, and over this a sheet, (in winter, a carpet or some such woollen covering,) the other sheet being sewed to the quilt. A divan cushion often serves for a pillow and bolster.” They do not now keep their beds made: the mattresses are rolled up, carried away, and placed in cupboards till they are wanted at night. Hence we learn the propriety of our Lord’s address to the paralytic, Arise, take up thy bed and walk. *Matt.* ix. 6. HARMER, vol. ii. p. 66. note.

“Bed-chambers are not to be sought for in Greek or Turkish habitations. The sofas of their living apartments are the places of nightly repose with the higher classes: the floor with those of inferior rank. Upon the sofas are spread their cotton or woollen mattresses, cotton sheets, sometimes with worked muslin, trimmings, and ornamented quilts. Neither men nor women take off more than a small part of their dress; and the lower classes seldom make any change whatever, before throwing themselves down among the coarse woollen cloaks, which form their nightly covering.” HOLLAND’S *Travels in Albania*, p. 158.

No. 1157. — ix. 36. *Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas.*] It was common not only among the Arabs, but also among the Greeks, to give their females the names of agreeable animals. Tabitha appears to have been a word used in the Syriac, which being interpreted is Dorcas; that is, an antelope; an animal remarkable for beautiful eyes. It is a common compliment in the East to tell a fine woman that she has *aine el gazel*, the eyes of an antelope. But let us hear LA ROQUE, *Voyage en Palestine*, p. 261. “*Les Arabes expriment la beauté d’une femme en disant, qu’elle a les yeux d’une gazelle: toutes leurs chansons amoureuses ne parlent que des yeux noirs, et des yeux de gazelle: et c’est à cet animal qu’ils comparent toujours leurs maitresses, pour faire tout d’un coup le portrait d’une beauté achevée. Effectivement il n’y a rien de si mignon, ni de si joly que ces gazelles: on voit surtout en elles une certaine crainte innocente, qui ressemble fort à la pudeur et à la timidité d’une jeune fille.*” On

this account it might have been given to the person here designated by it.

The Ethiopians, at the time of circumcising their children, give them the name of the ox, the sheep, the lion, &c. SANTOS' *Hist. of Eastern Ethiopia*. — *Pinkerton's Coll.* part lxvii. p. 341.

The Hottentots give to their new-born children a name, which is generally that of some wild or domestic animal. THUNBERG'S *Account of the Cape of Good Hope*. — *Pinkerton's Coll.* part lxix. p. 141.

No. 1158. — ix. 37. *When they had washed.*] It was usual, immediately upon the decease of a person, to lay out the corpse, and then to wash it. This office was commonly performed by women related to the party deceased; only in cases of necessity others were employed therein. Among the Greeks this custom was very particularly observed: there were vessels in some of their antient temples for this purpose; these were called in Latin *Labra*. The Greeks used warm water on this occasion; the modern Jews warm water with roses and camomile. It was designed to prevent precipitate interment. See VIRGIL, *Æn.* vi. ver. 218; and STEHELIN'S *Traditions of the Jews*, vol. ii. p. 359.

It was the general custom both to wash and anoint the bodies of persons previous to interment. In the history of caliph Vathek, we meet with the following account of the manner of treating the dead in the East. "All the lights were extinguished, save two lamps, which shed a wan glimmering light over the faces of the lovely flowers that seemed to be faded in the spring-time of life. Funeral vestments were prepared, their bodies were washed with rose water, their beautiful tresses were braided and incensed; they were wrapped in symars whiter than alabaster, and on their brows were placed two wreaths of their favorite jasmines." *Lucian* describes the dead as washed, perfumed, vested, and crowned, with the flowers most in season, or those which the deceased preferred.

HOMER, *Il.* xviii. v. 343. thus relates what was done to the body of Patroclus:

Ως εἰπων, εἰς αἰοισιν ἐκεκλετο δῖος Ἀχιλλεύς,
Ἀμφὶ πυρὶ σῆσαι τρίποδα μέγαν ὄφρα ταχίσαι

Πατροκλον λουσειαν—

Και τότε δη λουσαν τε, και ελειψαν λιπ' ελαιω.

*So saying, he bade his train surround with fire
A tripod huge, that they might quickly cleanse
Patroclus, from all stains of clotted gore.
They on the blazing hearth a tripod plac'd,
Infus'd the water, thrust dry wood beneath,
And soon the flames encompassing around
Its ample belly, warm'd the flood within.
Soon as the water in the singing brass,
Simmer'd they bath'd him, and with limpid oil
Anointed.*

COWPER.

See RAFFLES'S *History of Java*, vol. i. p. 321.

No. 1159.—xii. 10. *Iron Gate.*] Among different ways of securing their gates, one was by plating them over with thick iron. *Pitts* tells us, (p. 10.) that Algiers has five gates, and some of these have two, others three gates within them, some of them plated over with thick iron. After this manner the place where St. Peter was imprisoned seems to have been secured. *When they were past the first and second ward, they came unto the iron gate, &c.* HARMER, vol. i. p. 207.

No. 1160.—xiii. 15. *After the reading of the law and the prophets.*] The custom of reading the law, the Jews say, existed a hundred and seventy years before the time of Christ. The division of it into sections is ascribed to Ezra. The five books of Moses, here called the law, contained fifty-three sections, so that by reading one on each sabbath and two in one day, they read through the whole in the course of a year; finishing at the feast of Tabernacles, which they called “the rejoicing of the law.” When Antiochus Epiphanes burnt the book of the law, and forbad the reading of it, the Jews in the room of it selected some passages out of the prophets, which they thought came nearest in words and sense to the sections of the law, and read them in their stead: but when the law was restored again, they still continued the reading of the prophetic sections; and the section for the day was called the dismissal, because usually the people were dismissed upon it, unless any one stood up and expounded the word of God to them. This is the

reason of the message sent to the apostles, *Ye men and brethren, if ye have any word of exhortation for the people, say on.* Vid. STEHELIN's *Traditions of the Jews*, vol. ii. p. 276.

No. 1161. — xiii. 43. *Religious proselytes.*] The reception of proselytes required a particular previous preparation: the person who offered himself as a proselyte was examined by three of the magistrates as to the motives by which he was actuated: if he gave a satisfactory answer, he was instructed in the Jewish religion: after which he solemnly professed his assent to the doctrines which had been proposed to him, and promised to persevere in the faith and practice of the law. As to the form and manner of admission, the rabbins make it to consist of three articles; circumcision, baptism, and sacrifice. Thus admitted, the proselyte was considered as born again. The bond of natural relation between him and all his kindred was now dissolved. He was now, to all intents and purposes, a Jew, and entitled to a share in all their privileges. The Jews, however, were very apt to look with a jealous eye upon proselytes, preferring Israelites by descent to all others. JENNINGS's *Jewish Antiq.* vol. i. p. 132.

No. 1162. — xiv. 11. *The gods are come down to us in the likeness of men.*] It appears from numberless passages in the heathen writers, that they supposed the gods often descended in the likeness of men. Thus HOMER represents one of his personages in the character of a suitor, recommending hospitality to strangers by saying,

————— *If in this low disguise
Wander perhaps some inmate of the skies:
They (curious oft of mortal actions) deign
In forms like these to round the earth and main,
Just and unjust recording in their mind,
And with sure eyes inspecting all mankind.*

Odyss. xvii. ver. 485.

This notion particularly prevailed with respect to Jupiter and Mercury. Vide ALBERTI, *Obs.* p. 251; and ELSNER, *in loc.*

It was a common opinion among the heathens, that

sometimes the immortal gods, disguised in human forms, visited mortals.

—————summo delabor Olympo,
Et Deus humana lustris sub imagine terras.

OVID, *Met.* i. 212.

See also CICERO *de Harusp. resp.* xxviii. p. 480. edit. Schrevellii, 4to. EURIPIDIS *Bacchæ.* vol. iv. 42. 54. OVID *Met.* viii. 626. et *Fast.* v. 425.

No. 1163.—xiv. 12. *And Paul Mercury, because he was the chief speaker.]* The Greeks had a custom of making an oblation of tongues at the conclusion of their sacrifices, pouring on them a libation of wine. This was to purge themselves from any evil words which they might have uttered: or because the tongue was reckoned the best part of the sacrifice, and so reserved for the completion of it: or they offered the tongues to the gods, as witnesses of what they had spoken. They offered the tongue to Mercury, because they believed him the giver of eloquence. Upon this practice *Dacier* remarks, that the people feared lest through wine and the joy of the festival they might have uttered some words unbecoming the sanctity of the occasion. By this sacrifice of the tongues they signified that they purged away whatever they had spoken amiss during the festival; and asked pardon of Mercury, who presided over discourse, that they might not carry home any uncleanness, which might prevent the communication of the blessings expected from the sacrifice.

As the people of Lystra took Paul and Barnabas to be gods, who had descended to the earth, they thought the first on account of his eloquence, to be Mercury, who was thought to be a master of languages and oratory, as the interpreter of the gods; as *Macrobius* says, (*Saturnal.* b. i. c. 8.) HORACE, therefore, calls him the eloquent grandson of Atlas. “Fecunde nepos Atlantis” *Od.* i. 10. 1. Now, as according to the opinion of the people of Lystra, Paul was Mercury, they thought they recognized in Barnabas, Jupiter, because the latter was believed, whenever he visited the earth, to be attended by Mercury. According to a fable which, besides other poets, was made by *Plautus* the subject

of a comedy, Jupiter visited Alcmena in the form of Amphitryon; he was accompanied by Mercury, as Sosia, Amphitryon's servant. Jupiter and Mercury wandered together through Phrygia, and were there entertained by Philemon and Baucis. See OVID's *Met.* viii. 616.

No. 1164.—xiv. 13. *Then the priest of Jupiter, who was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.]* It was customary to build temples to their tutelar deities in the suburbs of the cities, and to set up their images before the city, at the gates. According to this practice, the priest of that Jupiter who was esteemed the tutelar deity of the place, and whose image was placed in a temple erected to him before the city, brought oxen and garlands to offer a sacrifice to Barnabas and Paul. They used to crown both the images of their deities, and the victims they offered to them with chaplets of flowers. The heathens considered their several images, of Jupiter for instance, as so many distinct Jupiters, that is, as having some spirit sent from the god, to whom their worship was ultimately referred, to reside in them. This circumstance, Bishop Warburton observes, may account for the dispute between two Jupiters, the Tonans and the Capitolinus, mentioned by Suetonius. DODDRIDGE.

The heathens supposed that the deity was present in his image, or statue, and, therefore, used to say that of the statue, which was proper to the deity only. See chap. xix. 24. Agreeably to this opinion the heathen writers frequently express themselves. Thus OVID:

Juncta viro ultori stat Venus ante fores.
Jupiter angusta stabat vix totus in æde.

Trist. ii. i. 296.
Fast. i. 201.

that is, as he says, *De Ponto*, ii. 8. 62.

———— colitur pro Jova forma Jovis.

Quintilian in his *Inst. Orat.* vi. 1. says, *supra Jovem*, when he means, over the statue of Jupiter.

No. 1165.—xiv. 13. *Brought oxen and garlands unto the gates.]* Garlands or crowns were used in sacrifices for different purposes. Sometimes they crowned the gods

to whom they sacrificed. TERTUL. *de Corona*, c. 10. Sometimes the priests wore them. PASCHALIUS *de Coronis*, l. iv. c. 13. The altars also on which they offered sacrifices were crowned with these garlands, as well as the sacrifices themselves. *Data sunt capiti genialia sacra*, OVID, *Met.* lib. xiii. *Iliad*, i. 14. SOPHOCLES, *Ædip. Tyr. Sub. init.* EURIPIDES, *Herac.* v. 530. POLYÆNI, *Stratagem*, p. 619. edit. Casaubon, 1589. PLUTARCH, *in Vit. Æmilii*, p. 497. edit. Gr. Steph. 8vo. PLUTARCH. *Apoth.* p. 68. DION. HALICARNASS. pp. 26. 92. OVID, *de Tristibus*, l. iii. el. 13. They were for the most part made of cypress; sometimes of the pine-tree; and of other leaves and flowers, such as were peculiar to the gods. Something similar to these practices obtained amongst the Jews at the offering of their first-fruits.

It was customary to build temples to their deities in the suburbs, and to set up their images before the city at the gates.

No. 1166. — xvi. 13. *On the sabbath we went out of the city by a river's side, where prayer was wont to be made.*] The Jewish proseuchæ were places of prayer, in some circumstances similar to, in others different from, their synagogues: the latter were generally in cities, and were covered places. STEHELIN'S *Traditions of the Jews*, vol. ii. p. 245. Whereas for the most part the proseuchæ were out of the cities, on the banks of rivers, having no covering, except, perhaps, the shade of some trees, or covered galleries. Their vicinity to water was for the convenience of those frequent washings and ablutions which were introduced among them. Vid. LARDNER'S *Credibility of Gospel History*, vol. i. ch. 3. § 3.; and PRIDEAUX'S *Connect.* vol. i. part i. b. 6. p. 387.

It was not unusual for the Jews, at least in strange countries, to worship, or to erect places of worship, near a river. There is an instance of this kind recorded by JOSEPHUS, who has given us the decree of the city of Halicarnassus, permitting the Jews to build oratories, part of which runs thus: "We ordain, that the Jews who are willing, men and women, do observe the sabbaths, and perform sacred rites, according to the Jewish laws, and

build oratories *by the sea side*, according to the custom of their country." *Antiq.* lib. xiv. c. 10. § 24. See also TERTULLIAN *ad. nat.* lib. i. cap. xiii. PHILO *in Flacc.* p. 982. D. and *De Vit. Mosis.* lib. ii. p. 660. A. B. LARDNER's *Credib. Works*, vol. i. p. 110. Acts xxi. 3—5. "A band of matrons offered their prayers and sacrifices to Juno, first in the capitol, and next *on the nearest margin of the sea*, where they supplied themselves with water to sprinkle the temple, and the statues of the goddess." *Tacitus Ann. Lib.* 15. c. 44.

[It may be inferred, not only from the above passage, but also from occasional expressions of other ancient writers, that the Jewish places of prayer, distinct from the synagogue, used to be situated on the water when circumstances allowed. PHILO (against *Flaccus*, vol. ii. p. 534.) says that the Jews of Alexandria, when their enemy and persecutor *Flaccus* had been arrested by the Emperor's orders, not being able to meet in their houses of prayer (*proseuchæ*), which had been taken from them, went out of the city to the *waterside* and in this *purest place* had unanimously rendered thanks to God. Tertullian (on the *Fasts*, chap. xvi. § 103.) says that the Jews on their great festivals left their synagogues and went to the water-side to pray there. In another place (against the nations b. i. chap. xiii.) he mentions, among the customs of the Jews, their prayers which they used to perform on the water-side (*orationes littorales*.) In a resolution of the magistrates of Halicarnassus in favor of the Jews, preserved by JOSEPHUS (*Antiquities*, b. xiv. chap. 10. § 23.) permission is granted them to erect *proseuchæ* on the sea-shore, according to the custom of their ancestors. JUVENAL (*Sat.* iii. 11—13.) speaks of a sacred grove and a chapel in a place abounding in water before the Cannon-gate at Rome, which was let to the Jews, and probably served them for a place of prayer.

Substitit ad veteres arcus madidamque Capenam,
Hic ubi nocturnæ Numa constituebat amicæ;
Nunc sacri fontis numus et delubra locantur
Indæis.

The reason why the Jews chose such places for their devotions may be supposed to have been that they were

convenient for the performance of their ablutions. For they used to wash their hands before prayer, and it is probable that they preferred the river or sea-water to all others, when they could have it near at hand. In the Greek translation of the seventy interpreters, said to be written by Aristeus, it is said at least, (p. 34 of Hody's Edit.) that the Jews every day at dawn, prayed to God, after having first washed their hands in the sea. ROSENMÜLLER.]

No. 1167. — xvi. 16. *A certain damsel possessed with a spirit of divination.*] VIRGIL has described an inflated prophetess of this kind :

——— Ait, Deus, ecce Deus, cui talia fanti
Ante fores, subito non vultus, non color unus,
Non comptæ mansere comæ; sed pectus anhelum,
Et rabie fera corda tument, majorque videri,
Nec mortale sonans; adflata est numine quando
Jam propiore Dei. Æn. vi. 46.

*The virgin cries, the God, behold the God,
And straight her visage and her colour change,
Her hair's dishevell'd, and her heaving breast
And lab'ring heart are swoll'n with sacred rage:
Larger she seems, her voice no mortal sound,
As the inspiring God near and more near
Seizes her soul.*

And line 76. &c.

— Phœbi nondum patiens, immanis in antro
Bacchatur vates, magnum si pectore possit
Excussisse Deum: tanto magis ille fatigat
Os rabidum, fera corda domans, fingitque preinendo.

——— *Impatient in her grot
Apollo's swelling priestess wildly raves,
Reluctant, lab'ring from her breast to heave
Th' incumbent God: so much the more he curbs
Her foamy mouth, subdues her madding heart,
And pressing forms her.* ———

TRAPP.

Archbishop POTTER says, that there were few that pretended to inspiration but raged after this manner, foaming and yelling and making a strange terrible noise; sometimes gnashing their teeth, shivering and trembling, with a thousand antic motions. *Antiq.* b. ii. c. 12. See GALE'S *Court of the Gentiles*, vol. ii. part iii. ch. 3. § 7.

No. 1168. — xvi. 22. *The magistrates rent off their clothes.*] It was usual for the Roman magistrates to command the lictors to rend open the clothes of the criminal, that he might the more easily be beaten with rods. No care was taken of the garments on these occasions: but they were suddenly and with violence rent open. *Wetstein*, among other instances, cites from *PLUTARCH in Public*, p. 99. F. 'Οι δε [ύπηρξαι] ευθυς συλλαβοντες τες νεανισκας, ΠΕΠΙΕΡ-
'ΡΗΓΝΥΟΝ ΤΑ 'ΙΜΑΤΙΑ — ῥαβδοις εξαινον τα σωμαλα. But the victors immediately taking the young men, *tore off their clothes*, and beat their bodies with rods or twigs. Thus were Paul and Silas treated in this instance.

No. 1169. — xvi. 24. *Made their feet fast in the stocks.*] It is generally supposed that these were the cippi or large pieces of wood used among the Romans, which not only loaded the legs of prisoners, but sometimes distended them in a very painful manner; so that it is highly probable the situation of Paul and Silas here might be made more painful than that of an offender sitting in the stocks, as used among us, especially if (as is very possible) they lay with their bare backs, so lately scourged, on the hard or dirty ground; which renders their joyful frame, expressed by songs of praise, so much the more remarkable. *Beza* explains it of the *numellæ*, in which both the feet and the neck were fastened, in the most uneasy posture that can well be imagined. *DODDRIDGE*.

A *stocks* with *five holes*, through two of which the feet, through other two the hands, and through the fifth the head, of the prisoner was put, and kept in this unnatural position, which must have proved a torture truly insupportable. See *SMITH'S Michaelis*, vol. iii. p. 443.

In China, the *Kan-ghe*, or wooden ruff, used in punishing theft, is a kind of portable pillory, consisting of two pieces of wood, hollowed in the middle, so as to fit the neck of the offender, and of such a breadth, that the wearer can neither see his own feet, nor put his hand to his mouth; so that he must be beholden to some other person for his food. It is made heavier or lighter, according to the nature of the crime, or the favor of the mandarin: the lightest are about forty or fifty, and some of them even two hundred

pounds weight; and so troublesome and grievous to the person, that many of them, through pain, hunger, want of sleep, &c. die under it. The place where the offender is condemned to wear it is commonly at the gate of some temple, some public square, or such parts of the city as are most frequented. See *Gen.* xl. 19. *Modern Univer. Hist.* vol. viii. p. 174.

The stocks distended them in a very painful manner. It is this circumstance to which it is supposed Prudentius refers in speaking of the torments of St. Vincent.

Lignoque plantas inserit,
Divaricatis cruribus.

No. 1170. — xvii. 17. *Therefore disputed he in the market daily with them that met him.*] This is perfectly agreeable to the customs of the East. In Arabia it is frequently practised. People usually meet in such places for conversation. *HARMER*, vol. ii. p. 526.

No. 1171. — xvii. 18. *Others said, he seemeth to be a setter forth of strange gods.*] The Romans were averse to strange gods, and admitted of their worship with great difficulty. *Dion Cassius* says, that one of the blackest crimes of Sardanapalus was introducing into Rome the worship of Heliogabalus. By the law of Athens, no foreign god was to be admitted till approved and licensed by the Areopagus, which had the sole power in religious matters. The severest laws were enacted at Athens, and every citizen commanded, upon pain of death, to worship the gods and heroes, as the laws of the city required: they who observed not the appointed ceremonies were immediately dragged to the court of Areopagus. The cutting a twig out of a sacred grove was a capital offence; even a fool has been condemned for killing one of Æsculapius's sparrows; and a child accidentally taking up a plate of gold fallen from Diana's crown, was put to death for sacrilege.

No. 1172. — xvii. 22. *Then Paul stood in the midst of Mars-hill.*] The court of the Areopagites, before which St. Paul was now brought, was so named from the place in which it was held, being on an hill not far from the city called Areopagus. This court was of high antiquity; it was instituted before the time of Solon, but when is uncer-

tain. It is also equally unknown of what number this assembly was composed. It is, however, certain, that it was the most sacred and venerable tribunal in Greece. They were very particular in examining the characters of such persons as were admitted members of it. Any evidence of intemperance excluded from the office; and though the dignity was usually held for life, yet if any of the senators were convicted of immorality they were expelled. The utmost gravity was preserved in this assembly, and to laugh in their presence was an unpardonable act of levity. *Demosthenes* tells us, that so impartial were they in their proceedings, that to his time there never had been so much as one of their determinations of which there had been any just reason to complain. Foreign states frequently referred to their decision. They had three meetings every month, and always sat in the open air; a custom practised in all the courts of justice that had cognizance of murder. They heard and determined all causes in the night, and in the dark, that they might not be biassed by the sight of either plaintiff or defendant. See CLARKE'S *Travels*, vol. iii. p. 512. Every thing the reader may wish to see concentrated upon this subject may be found in the *Thesaurus Græcorum Antiquitatum* of GRONOVIVS; and particularly in the *Areopagus Meursii*, as edited by him.

No. 1173. — xvii. 23. *As I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God.*] From the express testimony of *Lucian*, we learn that there was such an inscription at Athens. Whence it arose, or to what it particularly referred, is difficult to say. WITSIVS (*Melet.* p. 85.) with HEINSIVS (*in loc.*) understands it of Jehovah; whose name, not being pronounced by the Jews themselves, might give occasion to this appellation. Dr. WELWOOD (*Preface to the Banquet of Xenophon*, p. 18.) supposes that Socrates reared this altar to express his devotion to the one living and true God, of whom the Athenians had no notion, and whose incomprehensible being he insinuated by this inscription, to be far beyond the reach of their understanding, or his own. *Hammond* gives another explanation of the circumstance, which has appeared satisfactory to the learned. DIOGENES

LAERTIUS in his *Life of Epimenides*, assures us, that in the time of that philosopher (about 600 years before Christ) there was a terrible pestilence at Athens; in order to avert which, when none of the deities to whom they sacrificed appeared able or willing to help them, Epimenides advised them to bring some sheep to the Areopagus, and letting them loose from thence, to follow them till they lay down, and then to sacrifice them to the god near whose temple or altar they then were. Now, it seems probable that Athens, not being then so full of these monuments of superstition as afterwards, these sheep lay down in places where none of them were near, and so occasioned the rearing of what the historian calls anonymous altars; or altars, each of which had the inscription *αγνωστω Θεω*, *to the unknown God*, meaning thereby the deity who had sent the plague, whoever he were; one of which altars at least, however it might have been repaired, remained till St. Paul's time, and long after.

LUCIAN (Dialogue entitled *Philopatris*) makes one of the interlocutors swear *Νη του ΑΓΝΩΣΤΟΝ εν Αθηναίς*, by the unknown God in Athens, § 13. An inscription is still preserved, which some suppose to be the very same noticed by St. Paul. It is the first in the *Syntagma* of REINESIUS, fol. 1682.

ΘΕΟΙΣ ΑΣΙΑΣ ΚΑΙ ΕΥΡΩΠΗΣ ΚΑΙ
ΑΙΒΥΗΣ ΘΕΩ ΑΓΝΩΣΤΩ ΚΑΙ ΞΕΝΩ.

Michaelis speaks of this inscription as if it were the one referred to; yet there are strong objections to this opinion. St. JEROME, in his *Comm. Epist. Tit.* tells us, that the altar was inscribed *DIIS ASIAE ET EUROPAE ET AFRICAE DIIS IGNOTIS ET PEREGRINIS*: but that the apostle, not wishing to argue against a plurality of unknown gods, chose to quote only a part of the inscription, and that too altered from the plural to the singular, the better to suit his purpose: but this supposition is improbable. Vid. a dissertation on this subject by WONNA, *Thesaur. Theol. Philol.* vol. ii. p. 464. See also LUCIAN, *Philopatris*, c. xiii. p. 769.; PHILOSTRATUS in *Vit. Apoll.* vi. 3.; PAUSANIAS in *Attic.* c. i. p. 4.; MINUTIUS FELIX, p. 15., edit. Glasg.; TERTULLIAN *cont. Marcian*, lib. i.

p. 133., Paris edit. 1580.; IKENII, *Diss. Phil. Theol.* vol. i. p. 463.; and ADAMI *Obs.* p. 202.

No. 1174. — xviii. 3. *Because he was of the same craft, he abode with them, and wrought, for by their occupation they were tent-makers.*] It was a received custom among the Jews for every man, of what rank or quality soever, to learn some trade or handy-craft; one of their proverbial expressions is, that whoever teaches not his son a trade teaches him to be a thief. In those hot countries, where tents (which were commonly made of skins, or leather sewed together, to keep out the violence of the weather) were used not only by soldiers, but by travellers, and others whose business required them to be abroad, a tent-maker was no mean or unprofitable employment. This custom, so generally practised by the Jews, was adopted also by other nations in the East. Sir *Paul Rycant* observes that the Grand Seignior, to whom he was ambassador, was taught to make wooden spoons. The intention of this usage was not merely amusement, but to furnish the persons so instructed with some method of obtaining their living, should they ever be reduced to want and poverty.

No. 1175. — xix. 9. *Disputing daily in the school of one Tyrannus.*] Among the Jews there were two kinds of schools, wherein the law was taught; private and public. Their private schools were those wherein a doctor of the law entertained his scholars, and were usually styled houses of learning. Their public schools were those where their consistories sat to resolve all difficulties and differences of the law. The method of teaching adopted in the schools is observable in the Scripture. When Jesus Christ was twelve years of age, he was found in the temple, in the midst of the doctors, hearing them, and asking them questions. *Luke* ii. 46. St. Paul says, that he had studied at the feet of Gamaliel. *Acts* xxii. 3. *Philo* says, that among the Essenes, the children sat at the feet of their masters, who interpreted the law, and explained the figurative and allegorical sense of it, after the manner of the ancient philosophers. Among the Hebrews, the rabbins sat on chairs that were raised; those scholars, who were the greatest

proficients, were placed on benches just below their masters, and the younger sort sat on the ground on hassocks. The master taught either by himself or by an interpreter; if he used an interpreter, he spoke Hebrew, and the interpreter explained it in the vulgar tongue. If the scholars desired to propose any question to the master, they addressed themselves to the interpreter, who proposed it to the rabbin, and reported his answer. CALMET'S *Dictionary of the Bible*, art. *School*.

No. 1176. — xix. 12. *Handkerchiefs*.] “It is the custom almost every where to carry a staff in their hand; the mode of wrought handkerchiefs is also general in Arabia, in Syria, in Palestine, and in all the Turkish empire. They are wrought with a needle; and it is the amusement of the fair sex there, as among us the making of tapestry and lace. The young women make them for their fathers, their brothers, and, by way of preparation beforehand, for their spouses; bestowing them as favours on their lovers. They have them almost constantly in their hands in those warm countries, to wipe off sweat.” *Chardin*, HARMER, vol. ii. p. 395.

“The principal dragoman belonging to the governor next presented to each of us an embroidered handkerchief; gifts, he said, by which infidels of rank were distinguished at their interviews with his master. The handkerchief consisted of embroidered muslin, and was enclosed in a piece of red crape.” CLARKE'S *Travels*, vol. ii. p. 352.

Lady M. W. Montague speaks of her being presented with embroidered handkerchiefs, by great Turkish ladies. There are few persons of any respectability in China, who do not always carry a beautiful handkerchief in their hands, or attached to their side by one of the corners, that it may be always in readiness. See also WALPOLE'S *Memoirs of Turkey*, vol. i. p. 391.

No. 1177. — xix. 29. *The theatre*.] Among the Greeks, the theatres served not only for the exhibition of public shows and games, but often for holding public assemblies on affairs of the greatest consequence. JOSEPHUS says, (*de Bell.* lib. ii. cap. 18. § 7.) “When the Alexandrians were assembled concerning the embassy which they were

sending to Nero, many of the Jews crowded into the amphitheatre with the Greeks :” and again (cap. v. § 2.) we find the Antiochians holding an assembly upon public business in their theatre.

The theatres being very spacious and convenient, were often used for large assemblies and public deliberation, especially in matters which regarded the safety of the state. So TACITUS, speaking of Vespasian, says, “ Having entered into the theatre of the Antiochians, where it was the custom to hold consultations, the people running together, and being profuse in flattery, he addressed them.” See FRON-TINUS in *Stratagem*, lib. iii. cap. 2. and KYPKE.

No. 1178. — xx. 7. *And upon the first day of the week, when the disciples came together to break bread.*] Bishop PEARCE, in his note on this passage, says, “ In the Jewish way of speaking, *to break bread* is the same as to make a meal: and the meal here meant seems to have been one of those which was called *ἀγάπαι*, *love-feasts*. Such of the heathens as were converted to Christianity were obliged to abstain from meats offered to idols, and these were the main support of the poor in the heathen cities. The Christians, therefore, who were rich, seem very early to have begun the custom of those *ἀγάπαι*, *love-feasts*; which they made on every first day of the week, chiefly for the benefit of the poorer Christians, who, by being such, had lost the benefit, which they used to have for their support, of eating part of the heathen sacrifices. It was towards the latter end of these feasts, or immediately after them, that the Christians used to take bread and wine in remembrance of Jesus Christ; which, from what attended it, was called the eucharist, or holy communion. See CAVE’S *Primitive Christianity*, part i. ch. 11. and SUICER’S *The-saurus in Ἀγάπαι*, 2, 3.

An interesting account of the celebration of the Agapæ, by the Hindoo-Syrian Christians, on the coast of Malabar, has lately been afforded us by Dr. CLAUDIUS BUCHANAN. (*Memoir of an Ecclesiastical Establishment*. p. 72.) “ At certain seasons, the Agapæ, or love-feasts, are celebrated, as in primitive times. On such occasions, they prepare delicious cakes, called appam, made of bananas, honey, and

rice-flour. The people assemble in the churchyard, and, arranging themselves in rows, each spreads before him a plantain-leaf. When this is done, the clergyman, standing in the church-door, pronounces the benediction; and the overseers of the church, walking through between the rows, gives to each his portion. It is certainly an affecting scene, and capable of elevating the heart, to behold six or seven thousand persons, of both sexes, and of all ages, assembled, and receiving together, with the utmost reverence and devotion, their appam, the pledge of mutual union and love."

No. 1179. — xx. 9. *There sat in a window a certain young man named Eutychus.*] Chardin informs us, that the Eastern windows are very large, and even with the floor. It is no wonder Eutychus might fall out if the lattice was not well fastened, or if it was decayed, when, sunk into a deep sleep, he leaned with all his weight against it. HARMER, vol. i. p. 164.

No. 1180. — xxi. 24. *Take them, and purify thyself with them, and be at charges with them.*] The better to understand what is said in this passage, it may be observed, that among the Jews it was accounted meritorious to contribute to the expences of the sacrifices and offerings, which those who had taken upon them a vow of Nazaritism were to make when the time of their vow came to be accomplished. Thus Josephus, to magnify the zeal and devotion of Herod Agrippa, tells us, that he caused several Nazarites to be shaved; whereby he means, that he bore the expense of the whole ceremony. And Maimonides informs us, that he who would partake of the merits of another man's Nazaritism, went to the temple, and said to the priest, "Such an one will finish his vow, and I intend to defray the charge of his tonsure, either in part or in the whole;" and whoever did so was reputed to partake in the merits of him who had fulfilled his vow. Vid. KYPKE, *in loc.*

No. 1181. — xxi. 33. *And commanded him to be bound with two chains.*] Prisoners, amongst the Romans, were fettered and confined in a singular manner. One end of a chain, which was of a commodious length, was fixed about the right arm of the prisoner, and the other about the left arm of a soldier. Thus a soldier was coupled to

the prisoner, and every where attended him. To this MANILIUS alludes:

Vinctorum dominus, sociusque in parte catenæ,
Interdum pœnis innoxia corpora servat.

Lib. v.

In this manner was St. Paul confined when he made his incomparable apology before Festus. Sometimes the prisoner was fastened to two soldiers, one on each side. See *Acts* xii. 6.

Quemadmodum eadem catena et custodiàm et militem copulat, sic ista quæ tam dissimilia sunt, paritur incedunt. SENECA, *Epist.* v. tom. ii. p. 13. Gronovii, 1672.

Eadem custodia universos circumdedit, alligatique sunt etiam, qui alligaverunt; nisi tu fortè leviozem in sinistra catenam putas. SENECA, *de Tranquill.* c. 10.

Rogo, domine, consilio me regas hæsitantem, utrum per publicos civitatum servos, quod usque adhuc factum, an per miletas asservare custodias debeam. PLINY, *Epist.* x. 30.

No. 1182. — xxii. 3. *Brought up in this city at the feet of Gamaliel.*] With respect to the schools among the Jews, it should be observed, that besides the common schools in which children were taught to read the law, they had also academies; in which their doctors gave comments on the law, and taught the traditions to their pupils. Of this sort were the two famous schools of Hillel and Sammai, and the school of Gamaliel, who was St. Paul's tutor. In these seminaries the tutor's chair is said to have been so much raised above the level of the floor, on which the pupils sat that his feet were even with their heads. Hence St. Paul says, that he was brought up at the feet of Gamaliel. Vid. KYPKE and ALBERTI, *in loc.*

Forms of speech similar to this are very common amongst the Hindoos; as, "I learnt this at my father's feet," instead of saying, "I learnt it of my father:" "I was taught at the feet of such a teacher," "my teacher's feet say so." WARD's *View of the Hindoos*, vol. ii. p. 343.

No. 1183. — xxii. 9. *They that were with me saw indeed the light, and were afraid, but they heard not the voice of him that spake to me.*] Elsner has shewn, in a

curious note on this passage, that the heathens thought that divine voices, as well as visions, might affect one person in a company without being perceived by the rest.

No. 1184. — xxii. 23. *They cried out, and cast off their clothes, and threw dust into the air.*] A great similarity appears between the conduct of the Jews, when the chief captain of the Roman garrison at Jerusalem presented himself in the temple, and the behaviour of the Persian peasants, when they go to court to complain of the governors under whom they live, upon their oppressions becoming intolerable. Sir *John Chardin* tells us respecting them, that they carry their complaints against their governors by companies, consisting of several hundreds, and sometimes of a thousand; they repair to that gate of the palace near to which their prince is most likely to be, where they set themselves to make the most horrid cries, tearing their garments, and throwing dust into the air, at the same time demanding justice. The king, upon hearing these cries, sends to know the occasion of them. The people deliver their complaint in writing, upon which he lets them know that he will commit the cognizance of the affair to such or such an one. In consequence of this justice is usually done them. *HARMER*, vol. iv. p. 203.

This was done by way of contempt, as we find *Shimei* acting towards *David*, 2 *Sam.* xvi. 13. Mr. *Ockley*, in his *History of the Saracens*, makes frequent mention of this as the practice of the Arabians, when they would express their contempt of a person speaking, and their abhorrence of what he publicly pronounces.

“They seemed more jealous of my appearance among them than any I had seen. I was surrounded by them, and, ‘A present, a present,’ echoed from all quarters, before they would allow me to look at their temple. One, more violent than the rest, threw dust into the air, the signal both of rage and defiance, ran for his shield, and came towards me dancing, howling, and striking the shield with the head of his javelin, to intimidate me. A present, however, pacified him.” *LIGHT’S Travels in Egypt*, p. 64. *KREBSII de Usu et Præstantia, Romanicæ Historiæ in N. T. Interpretatione.* p. 104.

No. 1185. — xxii. 24. *The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging.*] To put one to the questions was a punishment amongst the Romans. They put criminals to the question, or endeavoured to extort confession from them by scourging them. Some think that the offender was stripped to his waist; and that his hands were tied to a pillar, that his back might be stretched out to receive the blows. Others are of opinion, that his hands were fastened to a stake driven into the ground, of a foot and a half, or two feet high; so that the criminal, stooping with his face towards the ground, might present his naked back to such as were appointed to scourge him.

Nihil enim exprimi quæstione potuit. SUTTON. in *Vit. August.* 19. TACIT. *Annal.* xv. 56. *et passim.* JOSEPHUS *Antiq.* lib. xvi. cap. 10. § 2—5, It was sometimes done by whipping or beating. There were several ways of examining persons; some were used to citizens or freemen, others were reckoned servile: a stick was made use of in examining a citizen; rods for others. LARDNER, i. 222.

No. 1186. — xxii. 25. *And as they bound him with thongs, Paul said unto the centurion that stood by, is it lawful for you to scourge a man that is a Roman, and uncondemned ?]* “Roman citizens were secured against the tyrannical treatment of the magistrates; first, by the right of appealing from them to the people, and that the person who appealed should in no manner be punished till the people determined the matter; but chiefly by the assistance of their tribunes. None but the whole Roman people in the *Comitia Centuriata* could pass sentence on the life of a Roman citizen. No magistrate was allowed to punish him by stripes, or capitally. The single expression, *I am a Roman citizen*, checked their severest decrees.” CIC. in *Ver.* v. 54. and 57. ADAM’S *Roman Antiq.* p. 45.

Cicero says, “*Cædebatur virgis in medio foro Messanæ, civis Romanus, Judices; cùm interea nullus gemitus, nulla vox alia istius miseri, inter dolorem crepitumque plagarum, audiebatur, nisi hæc, CIVIS ROMANUS SUM. Hac se commemoratione civitatis omnia verbera depulsurum, cruciatumque à corpore depulsurum arbitrabatur.*” In the midst

of the forum of Messina, Gentlemen, *A Roman Citizen was beaten with rods*; in the mean time, amid his pangs, and the clashing of the rods, no groan of the wretched man was heard, no voice but this, *I AM A ROMAN CITIZEN*. *By thus mentioning his citizenship, he thought he should have put an end to his stripes and torments*. Well might the chief captain or tribune be afraid, because he had *bound Paul*. He, no doubt, knew that, as *Cicero* expresses it, *Facinus est, vinciri civem Romanum*. It was a high crime that a Roman citizen should be *bound*.

No. 1187. — xxiii. 2. *And the high-priest Ananias commanded them that stood by him to smite him on the mouth.*] A similar modern instance of the brutality with which criminals are treated in the East occurs in *HANWAY'S Travels*, vol. i. p. 299. When Sadoc Aga, one of the chiefs of the Persian rebels at Astrabad in the year 1744, was brought before Nadir Shah's general, and examined by him, he answered the questions put to him, but lamented his miserable change of circumstances in very pathetic terms; upon which the general ordered him to be struck across the mouth, to silence him, which was done with such violence that the blood issued forth.

No. 1188. — xxiii. 12. *Saying that they would neither eat nor drink till they had killed Paul.*] It was a common form of a vow or oath with the Jews, that *I will not eat*. Sometimes they only vowed abstinence from particular things; and then, others were lawful.

[Thus the Arabs, before the time of Mahomet, were accustomed to vow to abstain from wine, or any other enjoyment, till they should have avenged the blood of a murdered relation. Hence a poet in the Arabic Anthology, from which *A. Schultens* has made extracts, says: "Wine, which was forbidden me, is now again allowed. It was with great difficulty that it was again allowed me. The swords, the lances, and the heroes, have obtained me the permission." The poet had avenged the blood of his relation, after a desperate struggle, and was now relieved from his vow of abstinence.

Those who had sworn, as above mentioned, to murder the apostle Paul, were doubtless practised assassins; of

which there were at that time a great many at Jerusalem, with whom even Ananias was connected, as appears from JOSEPHUS (*Antiquities*, b. xx. chap. 9. § 3.) They were at the same time zealots for the law, and as such considered themselves justified in getting rid of a false teacher by any means whatever. We see from PHILO's works (on *Divine Supremacy* b. i. part ii. p. 220., and on the *Sacrifices*, part ii. p. 259.) that true zealots did not wait for judicial proceedings, but thought themselves entitled to avenge, at their own discretion, the honour of the Mosaic law. ROSENMÜLLER.

No. 1189. — xxv. 11. *I appeal to Cæsar.*] This way of appealing was frequent among the Romans; introduced to defend and secure the lives and fortunes of the populace, from the unjust encroachments and over-rigorous severities of the magistrates. In cases of oppression, it was lawful to appeal for redress and rescue. This practice was more than once sanctioned by the Valerian laws. These appeals were generally made in writing, by appellatory libels given into the court, and containing an account of the appellant, the person against whom, and from whose sentence he appealed; but where it was done in open court, it was enough for the criminal verbally to declare that he did appeal. In great and weighty cases, the appeal was made to the prince himself; whereupon, not only at Rome, but in all the provinces of the empire, every proconsul and governor was strictly forbidden to execute, scourge, bind, or put any badge of servility upon a citizen, or any that had the privilege of a citizen, who had made his appeal, or any ways to hinder him from going to Rome to obtain justice at the hands of the emperor. In the case of St. Paul, the privilege of appealing seems to have been so fully established by the Roman laws, that Festus durst not deny his demand. STACKHOUSE'S *History of the Bible*, vol. ii. p. 1567.

A Roman citizen could *by appeal* remove his cause out of the provinces to Rome. "It was one of the privileges of a Roman citizen, secured by the Sempronian law, that he could not be capitally convicted but by the suffrage of the people; which seems to have been still so far in force,

as to make it necessary to send the persons here mentioned to Rome." MELMOTH'S note on the 97th letter in the 10th book of PLINY'S *Epist.* vol. ii. p. 672. See also DION. HALICARN. lib. v. p. 281. 334. edit. Oxon. 1704. SUTTON. *Vit. August.* cap. xxxiii. p. 208. edit. Var. Lug. Bat. 1662. PLINII *Epistolæ*, lib. x. ep. 97.

The Julian law condemned those magistrates, and other persons having authority, as violators of the public peace, who had put to death, tortured, scourged, imprisoned, or condemned, any Roman citizen who had appealed to Cæsar. *Pauli Recept. Sent.* lib. v. t. 26. This law was so very sacred and imperative, that, in the persecution under Trajan, Pliny would not attempt to put to death Roman citizens who were proved to have turned Christians. Hence, in his letter to Trajan, lib. x. ep. 97. he says, "There were others guilty of similar folly, whom, finding them to be Roman citizens, I have determined to send to the city." Probably they had appealed to Cæsar.

No. 1190. — xxvi. 1. *Then Paul stretched forth the hand.*] *Elsner* shews this to have been esteemed, at that time, a very decent expression of an earnestness in one that spoke in public; though some of the most illustrious Greek orators in earlier ages, such as Pericles, Themistocles, and Aristides, thought it a point of modesty to avoid it. But this was the effect of a false taste; and it is plain the eloquent Demosthenes often used the same gesture with St. Paul here.

It was customary whenever a popular harangue was going to be delivered, and the people stood convened, for the orator, before he entered on his discourse, to stretch forth his hands towards the multitude, as a token of respect to his audience, and to engage their candid attention. Thus St. Paul, before he began delivering his public apology to the multitude, beckoned with his hand to them. *φιλιππος ηξιωσε Σαρνουσιοις εκκλησιοζουσι διαλεχθηναι· οι μεν συνιεσαν — Επει δε ο φιλιππος ανετεινε την δεξιαν ως δημηγωρων.* POLYÆNI *Stratagem*, p. 240. edit. Casaubon. 1589. Ο γαρ κηρυξ, ανατεινας την χειρα, και εξ α του τουτου ησουχασας, ωσπερ ειωθασι ποιειν. D. CASSIUS. lib. lxix. p. 1154. edit. Reimar. *Composuit vultu destraque silentia jussit.* LUCAN, i. 198.

No. 1191. — xxvi. 5. *After the straitest sect of our religion I lived a pharisee.*] The pharisees were in general exceeding rigid and particular in all the ceremonies which they professed to observe; and as a spirit of emulation may well be supposed to have influenced those who were so much under the government of pride, they would certainly endeavour to obtain the highest degree of supposed sanctity. It appears from the Gospels that many rigorous severities were used by them; and WITSIUS assures us, that they used to sleep on narrow planks, that falling down from them they might soon be awakened to prayer; and that others lay on gravel, and placed thorns so near them that they could not turn without being pricked by them. *Meletem. cap. i. § 15.*

No. 1192. — xxvii. 34. *There shall not an hair fall from the head of any of you.*] Some think this alludes to a custom among mariners, to make vows in times of extremity, and to shave their heads in consequence of them, and so interpret these words as if it were said, you need not vow your hair, you shall be safe without that expedient; but it appears to have been a proverbial and general expression of entire safety. *1 Kings i. 12. Matt. x. 30. Luke xii. 7. DODDRIDGE,*

No. 1193. — xxvii. 27. *The shipmen deemed that they drew near to some country.*] Literally, *that some land approached them.* No doubt this was an usual sea-phrase for drawing near to land. So VIRGIL:

Provehimur portû, terræque urbesque recedunt. Æn. iii. 72.
We leave the port; the lands and towns recede.

Thus also OVID:

Admotumque fretum remis, tellusque repulsa est. Met. vi. 512.
The oars now dash the sea, the shore's repell'd.

Valerius Flaccus has several similar expressions, “*Jam longa recessit Sepias, Great Sepias has now receded — transitque Electria tellus, the Electrian shore passes by — transit Halys, Halys passes — Jam nubiferam transire Carambin, Now cloudy Carambis passes.*” And from that elegant didactic poem of the Cardinal DE POLIGNAC, entitled *Anti-lucretius*, lib. viii. lin. 120—1., where he is ac-

counting for the celestial phenomena caused by the earth's motion :

Haud secus, ac portu cum solvit nauta relicto

Littus abit, terræ fugiunt, urbesque recedunt :

Thus when the sailor looses from his port,

The shore retreats, lands flee, and towns recede.

Phæacum abscondimus arces.

VIRG. *Æn.* iii. 291.

Fugere ad puppim colles campique videntur. LUCRETIVS, iv. 390.

It is evident that such expressions are taken from the *apparent motion of the land* to persons under sail.

No. 1194. — xxvii. 29. *Then fearing lest they should have fallen upon rocks.*] The ancients dreaded shipwreck as the worst sort of death, as being thereby liable to be devoured by fish, dashed against rocks, or cast upon uninhabited islands. So HORACE :

Quem mortis timuit gradum,

Qui siccis oculis monstra natantia,

Qui vidit mare turgidum, et

Infames scopulos Acroceraunia?

B. i. *Od.* iii. l. 17.

What kind of death could affright him, who could behold the sea monsters swimming, the sea raging, and the infamous (by reason of shipwrecks) rocks of Acroceraunia, with dry eyes?

No. 1195. — xxvii. 34. *There shall not a hair fall from the head of any of you.*] This was a proverbial phrase expressing the utmost safety, and therefore they might cheerfully eat their food and be satisfied. To dream of shaving the hair portended shipwreck to sailors: nor was it lawful for any to pare his nails, or cut off his hair, but in a storm, to which custom some think the apostle here alludes. See KIRCHMAN, *de Funer. Rom.* l. ii. c. 14. p. 212.

No. 1196. — xxvii. 40. *And loosed the rudder-bands.*] The ancient ships had frequently two rudders. They were a kind of very large and broad oars on each side of the hinder part of the ship. When occasion required, they unloosed them, and even let them drop when in danger, as well as cut off the anchors. See more in PARKHURST'S *Greek Lex.* p. 555.

“Instead of a handle to the rudder in the ship, they have a pole fixed in it, inclining upwards beyond the ship,

being about fifteen or twenty feet long; a beam is laid across the upper deck, which extends on each side, about fifteen feet beyond the sides of the ship. To each end of this is tied a yard, or pole, perpendicularly, so as that either end of it may be moved backwards or forwards, towards the ship, as it is drawn. To the lower end of this comes a rope from the pole which is fixed into the rudder: to the upper end a rope is fixed, which is carried to a block at the corner of the stern, and brought again to another block at the upper end of the yard, and thence crosses the ship, over the great beam, and goes to the other yard, to which, and to the stern, it is carried in like manner, as on the other side. When the ship is to be worked, the rope of communication, which goes across the ship, is drawn to a post nearer the stern, where there is a stay made for it, in which it is drawn either one way or other, as the pilot directs, and moves the helm by the ropes fixed to the lower end of the aforesaid yards; and when one is drawn nearer, and the top of the yard comes nearer to the ship, the bottom consequently flies out, and the other pole is left perpendicular in its natural direction. When there is a storm, and they let the ship drive, they loose the rope from off the post, and let the helm play as it will. This seems to explain what is mentioned in *St. Paul's voyage, Acts xxvii. 40.* that when they had committed the ship unto the sea, they loosed the rudder-bands, and hoisted up the main-sail to the wind. For these ropes which direct the helm may be very properly called the rudder-bands, by which it is either fixed or moved one way or other." *Pococke's Travels in the East*, vol. i. p. 135.

The apostle mentions rudders, τῶν πηδαλιῶν. The ships of the ancients had rudders both at the head and stern. *POLYÆNI Stratagem.* p. 225. edit. *Casaubon*, 1589. *ÆLIAN, Var. Hist.* lib. ix. xl. p. 637. edit. *Gronovii.* 1731. *DION. CASSIUS*, tom. ii. p. 1252. edit. *Reimar.* 1752. *SCHEFFER de re Navali*, p. 146. *APULEIUS, Metam.* l. ii. p. 50. *HERODOT.* l. ii. c. 96. *HELIODORUS in Æthiop.* 5. p. 241. *TACITUS, Ann.* l. ii. c. 6. *BOCHART*, vol. iii. col. 453. *SCHEUCHZER, Phys. Sac. Tab.* 257. *ELSNER and WETSTEIN in loc.*

No. 1197. — xxviii. 11. *Castor and Pollux.*] It was the custom of the ancients to have images on their ships, both at the head and stern; the first of which was called *παρασημον*, the *sign* from which the ship was named; and the other was that of the tutelar deity to whose care the ship was committed. There is no doubt but they had sometimes deities at the head, and then it is most likely, if they had any figure at the stern, it was the same, as it is hardly probable the ship should be called by the name of one deity, and be committed to the care of another.

Archbishop *Potter* further informs us, that the *παρασημον* was sometimes *carved*, and sometimes *painted*; and it is well known, that our modern ships have usually some carved figure at the head, as *a lion, a sea-horse, an unicorn, &c.* from which the ship is named. HERODOTUS, lib. iii. cap. 37. mentions the Παταίκοι or *graven idols*, τὰς οἱ Φοινίκες ἐν τῇσι πρῶρησι τῶν τριηρέων περιάγουσι which the *Phenicians* carry in the fore-part of their galleys, and which he there says were of a human form, but of a Pygméan size. See BOCHART, vol. i. 712. SELDEN *de Diis Syris*, *Syn-tag.* ii. cap. 16. SUICER, *Thesaur.* Παρασημον; ALBERTI, WOLFIUS, and WETSTEIN, *in loc.*

Castor and Pollux, as we know from the Greek and Roman mythology, were the sons of Jupiter, or of Tyndarus, (whence they are sometimes called Dioscuri, or Tyn-darides,) and of Leda. From them, the mariners expected deliverance even in the greatest danger, when they implored their aid. If little flames appeared on the mast, (an electrical phenomenon, called by the seamen of our time St. Elmo's Fire,) it was considered as a favourable sign, which confirmed the deliverance expected from Dioscuri.

No. 1198. — xxviii. 16. *And when we came to Rome, the centurion delivered the prisoners to the captain of the guard.*] It was customary for prisoners who were brought to Rome to be delivered to the præfect or commander of the prætorian cohorts, who had the charge of the state prisoners; as appears from the instance of Agrippa, who was taken into custody by Macro, the prætorian præfect who succeeded Sejanus. JOSEPHUS, *Ant.* lib. xviii. cap. 7. § 6.

[The prætorian cohort was the Imperial body-guard. It was established by Augustus; and because he liked to retain, out of policy, the ancient forms and names, usual in the times of the Republic, he gave them the name of the prætorian cohort, because the prætors had such a one for their guard. Instead of a cohort of five hundred men, he added nine (according to others ten) cohorts, each of which, including the horse, was a thousand strong. The cavalry, according to DIO CASSIUS, (b. lv.) consisted of Batavian horsemen, and the infantry in the beginning of Italians. In later times, the Emperor preferred foreigners. Vitellius augmented them with six cohorts, and Severus made them four times as strong as they were before. This corps of the Imperial cohort had their barracks before the city, and kept it in awe. But as it protected the Emperor against the people, it was often formidable to the Emperor himself. Hence the commander of the body-guard, who was called Præfectus Prætorio, was feared and respected; and the Roman history relates many instances where these commanders elected and deposed Emperors. They also assumed great power in civil affairs, and no appeal lay from them except to the Emperor. The state-prisoners, who were judged by the Emperor himself, were confided to their care. ROSENMÜLLER.]

No. 1199. — ROMANS, vi. 13.

Neither yield ye your members as instruments of unrighteousness unto sin.

THE word translated *instruments* signifies *arms* or *weapons*. The ancients formerly reckoned arms or weapons the members of soldiers. To this the apostle may allude. ALEX. *ab Alex. Genial. Dier.* l. i. c. 12.

No. 1200. — vii. 24. *Who shall deliver me from the body of this death ?*] “ *Wretched man that I am !* do I often cry out, in such a circumstance, with no better supports and incitements than the law can give. *Who shall rescue me ?* miserable captive as I am, *from the body of this death ?* from this continual burden which I carry about with me ; and which is cumbersome and odious as a DEAD CARCASE tied to a living body, to be dragged along with it wherever it goes ?” Thus are the words paraphrased by Dr. DODDRIDGE, to which he subjoins this note. “ It is well known that some ancient writers mention this as a cruelty practised by some tyrants on miserable captives who fell into their hands ; and a more forcible and expressive image of the case represented cannot surely enter into the mind of man.” That such a cruelty was once practised is certain from VIRGIL :

Quid memorem infandas cædes ? quid facta tyranni
Effera ? Dî capiti ipsius generique reservent !
Mortua quin etiam jungebat corpora vivis,
Componens manibusque manus, atque oribus ora,
Tormenti genus ; et sanie taboque fluentes
Complexu in misero, longâ sic morte necabat.

Æn. lib. viii. ver. 483.

The same practice is also mentioned in VALERIUS MAXIMUS, lib. ix. cap. 2. § 10.

“ The labors of the common convicts consist in cleaning the streets and repairing the ramparts of Brunn : they

work in pairs, and when at any time one of them expires during the day, his companion is forced to drag his body about till sunset, when he is liberated from the corpse, but not before." NEALE'S *Travels through Germany*, &c. p. 118.

No. 1201. — viii. 19. *Earnest expectation.*] The word ἀποκαταδοκία, which our translators well render *earnest expectation*, signifies to lift up our head, and stretch ourselves out as far as possible, to hear something agreeable and of great importance: to gain the first appearance and glimpse of a friend that has long been absent; to gain the sight of a vessel at sea that has some precious freight that we have a concern in, or carries some passenger very dear to us.

No. 1202. — viii. 23. *Waiting for the adoption.*] Among the Romans there was a twofold adoption, the one private the other public. The former was only the act of the person who was desirous of receiving a stranger into his family, with respect to the object of his choice, and was a transaction between the parties; the latter was an acknowledgment of it in the *forum*, when the adopted person was solemnly declared and avowed to be the son of the adopter. To this circumstance Mr. Howe (*Works*, vol. i. p. 680.) supposes the apostle alludes in these words.

No. 1203. — xii. 13. *Hospitality.*] Hospitality has always been highly esteemed by civilized nations. It has been exercised from the earliest ages of the world. - The Old Testament affords numerous instances of its being practised in the most free and liberal manner. In the New Testament it is also recommended and enforced. The primitive Christians were so ready in the discharge of this duty, that even the heathens admired them for it. Hospitable as they were to all strangers, they were particularly so to those who were of their own faith and communion. In *Homer* and the ancient Greek writers, we see what respect they had for their guests. From these instances we turn with satisfaction to view the kind and friendly disposition of less polished people. Modern travellers often mention the pleasing reception they met with from those among whom they made a temporary residence. VOLNEY, (*Trav.* vol. ii. p. 76.) speaking of the Druzes, says, "Whoever presents himself at their door in the quality of a suppliant or

passenger, is sure of being entertained with lodging and food in the most generous and unaffected manner. I have often seen the lowest peasants give the last morsel of bread they had in their houses to the hungry traveller. When they have once contracted with their guests the sacred engagement of bread and salt, no subsequent event can make them violate it."

"An engagement with a stranger is sometimes accepted as an excuse for not obeying the summons of a great man, when no other apology, hardly even that of indisposition, would be admitted." RUSSELL'S *Hist. of Aleppo*, vol. i. p. 231.

The Hindoos extend their hospitality sometimes to enemies, saying, "The tree does not withdraw its shade even from the wood-cutter."

"Nothing could exceed the civility of the country people; we were often invited into gardens, and we were welcomed in every village by almost every man that saw us. They frequently intreated the gentlemen of the embassy to allow them the honor of being their hosts, and sometimes would lay hold of their bridles, and not permit them to pass till they had promised to breakfast with them on some future day, and even confirmed the promise, by putting their hands between theirs." ELPHINSTONE'S *Account of the Kingdom of Caubul*, p. 58. Int.

"When a visitor comes in, he salutes the party, by saying, Assalaum alaikoom, Peace be unto you; to which they answer, O alaik assalaum, And unto thee be peace. The master of the house then rises, takes the stranger's hand between his own, and addresses him, Shu raughlee, Hurcul raushoh, You are welcome, may you often come. The stranger replies, Shupukheiree, May you prosper. The master of the house then points out a seat to his guest, and when they are seated, inquires after his health, and enters on conversation." *Ib.* p. 235.

No. 1204.—xii. 15. *Rejoice with them that do rejoice, and weep with them that weep.*] This verse seems to refer to the two gates of the Temple, one called the Gate of the Bridegroom, and the other the Gate of the Mourners, into which two sorts, all kinds of persons are divided. The first contained all those who continued unblemished members of the

church, under no kind of censure; the other contained those who were under any degree of excommunication, who, though they might come into the temple, must come in at the mourner's door, with some mark of discrimination from other men, that they who saw them might pray for them, saying, "He that dwells in this house comfort thee, and give thee an heart to obey." HAMMOND.

[The above-mentioned gate of the bridegroom is undoubtedly an invention of later Jewish authors, (see DRUSIUS, *Proverb. Heb.* bl. ii. l. 3. No. 194.); for in the passage of the Talmud, on which the account is grounded, no such gate is mentioned. In the Talmudic treatise, *Middoth*, i. e. measures, so called, because it treats of the measures of the Temple, and at the same time of its different parts and courts, it is said in chap. ii. § 2. "All those who ascended the mount of the Temple went in at the right hand, turned round, and went out again at the left hand, except those who had met with some misfortune, and they turned (going in) to the left hand. When such a person was asked why he turned to the left? he answered, "I am unfortunate;" to which the first replied, "May he who dwells in this house comfort thee." Or if he said, "I am one excluded or banished from the congregation;" he was answered, "May he who dwells in this house give them a heart to receive you again." So said Rabbi Meir. But Rabbi Jose objected to him, if this had been said it would have seemed as if the congregation had done wrong in so banishing or excommunicating him, and had been too severe towards him. The words spoken were rather, "May he who dwells in this house move thy heart to hear the words of thy companions, that they receive thee again." It is, however, by no means necessary to suppose that St. Paul in the above passage, had in his mind the custom just quoted from the Talmud. His words doubtless contain a general exhortation to participate in the good or ill fortune of our fellow-creatures. ROSENMÜLLER.]

No. 1205. — xii. 20. *In so doing, thou shalt heap coals of fire on his head.*] Many interpreters conceive that here is an allusion to artificers that melt metals by heaping coals of fire upon them, and so imagine that the import of

these words is, Thou shalt melt him down by kindness into affection for thee. Dr. *Whitby*, however, offers a different explanation; he says, that the sense of the passage appears to him to be, that if he persevere in his enmity to thee, the event, though not sought for by thee, will be, that thou by thy patience shalt engage the wrath of God to fall upon him, and maintain thy cause against him. This, he apprehends, best suits with the foregoing verse; and that the words being taken from *Prov.* xxv. 22. which have that import, according to *Grotius*, require that interpretation. The expression where it occurs in the Old Testament refers to the wrath and indignation of the Lord. *Psalms* cxl. 9, 10. *Isaiah* xlvii. 14. *Ezekiel* x. 2.

“ The grandfather of the present khaun, being reduced to great distress, from the aggressions of the Tereens, and from the faction and insubordination of his own clansmen, resolved to appeal to Ahmed Shauh, and presented himself before him (as he was hunting on Toba) with fire on his head, the symbol of extreme distress among some Asiatic nations.” *ELPHINSTONE'S Account of the Kingdom of Caubul*, p. 453.

This practice is well known to all who are acquainted with the customs of Constantinople, as a certain method of procuring an audience of the grand signior.

[*RYCAUT* (*Present State of the Ottoman Empire*, p. 46.) mentions a method of appeal to the grand signior, which ancient custom had tolerated; the aggrieved person, putting fire on his head, enters the seraglio, runs in haste, and can be stopped by nobody, until he comes to the presence of the grand signior, to whom he has licence to declare his wrong. The method which is most commonly adopted, and which I have seen followed up with the most persevering obstinacy, is to set fire to different parts of the city. When it is discovered, from their frequency, that these fires are not accidental, the Sultan is alarmed, inquires into the cause of the public discontent, discovers it through his emissaries from public conversation, and is ultimately compelled to yield to the wishes of the factious.

“ When the inhabitants of a city or a province are dissatisfied with the pasha, they present their complaints at

the Porte, in a memorial or petition, called *Arz Mahzar*; but unless they accompany it with a larger sum than the pasha finds it convenient to give for his re-appointment, they seldom succeed in their application for his removal. Contestations of this public hatred, as well as those between private individuals, are determined, not by the evidence of facts, or the force of argument, but by the specific quantities of gold which each party can produce in support of his cause. In the capital, inaccessible as the Sultan personally is to the complaints of his people, since all memorials on what business soever ought first to pass through the hands of the grand vizier, his attention is notwithstanding sometimes aroused by the clamours, and other unequivocal proceedings of his turbulent subjects. In his passage to the mosque every Friday, he receives, through the hands of one of his attendants, whatever petitions are presented to him." THORNTON'S *Present State of Turkey*, vol. i. p. 185.

"If those who have complaints to make present themselves to the Sultan in person, when he appears in public, in order to shew the importance of their business, and to draw attention and excite interest, they cover their heads with a piece of mat, and either set fire to it at the top, or hold a burning light over it. As soon as this is observed, the emperor causes them to be called to him, and their petition to be received. *Rom. xii. 20.*" L. W. LIRDEKE, (chaplain to the Swedish embassy in Constantinople, from 1759 to 1768,) *Description of the Turkish Empire*, part ii. p. 57. ROSENMÜLLER.]

No. 1206. — xiii. 4. *He beareth not the sword in vain.*] This is spoken agreeably to the notions and customs of the Romans at the time when the apostle wrote. Thus Suetonius says, (in *Vitell. cap. 15.*) that Vitellius gave up his dagger, which he had taken from his side, to the attending consul, thus surrendering the authority of life and death over the citizens. So the kings of Great Britain are not only at their inauguration solemnly girt with the sword of state, but this is afterwards carried before them on public occasions, as a sword is likewise before some inferior magistrates among us.

“ Another ceremony remained to be performed before the prince could be considered completely king ; it was that of choosing a name, and putting on the regal sword. It was the duty of the royal astrologers to ascertain a fortunate period for the ceremony, and invent fortunate names : each individual being required to write a name on a plate of gold, set with precious stones, and deposit it in the Nata-dewale on the day fixed, which was sometimes a year or two after the election. The prince went in great state to the Maha-visnu-dewale, where he presented offerings, and made prostrations to the god. Thence he passed to the Nata-dewale, and having gone through the same religious ceremony, he inspected the plates, chose the name that pleased him, and read it to the first adikar, who proclaimed aloud, This is the name that the gods have chosen for the king to bear. Then the gold plate, the nalalpate, on which the name was inscribed, was tied to the prince's forehead by a member of the Pilame Talawe family, which, being of royal descent, enjoyed this privilege, and that of putting on the regal sword, which was attached to a belt that passed over the shoulder, and came round the waist. The sword having been girded on the prince, the Kapuralle presented a pot of sandal powder, in which the prince, who may now be called king, dipped his fingers, and touched the sword : and this ceremony was performed in the Maha as well as in the Nata-dewale.” Dr. DAVY's *Account of the Interior of Ceylon*, p. 163. See TACITUS, *Hist.* iii. c. 68. VITRINGA on *Rev.* vi. 4.

No. 1207. — xvi. 23. *Gaius my host, and of the whole church.*] Dr. LIGHTFOOT (*Hor. Hebraic.* 1 Cor. xi. 21.) has a peculiar notion concerning the Christian agapæ ; that they were a sort of hospitals for the entertainment of strangers in imitation of those which the Jews had adjoining to their synagogues. Gaius, who is called the host of the whole church, he supposes to have been the master of such a hospital ; and that Phœbe, who is called the διακονος of the church at Cenchrea, and those other women mentioned *Phil.* iv. 3. were servants attending these hospitals.

A custom of the Jews, properly attended to, will illustrate this character of Gaius. *Maimonides*, in his treatise

concerning the Sabbath, speaking about the rite which they used, of hallowing the Sabbath with a set form of words at its coming in, has this saying, "This hallowing of the Sabbath may not be used, but only in the place where they eat: as, for example, he may not use the hallowing words in one house, and eat in another. Why then do they use the hallowing words in the synagogue? because of travellers that eat and drink there." The gloss upon the place is, it is evident that they did not eat in the synagogues at all, as is apparent in the eleventh chapter of *Maimonides's* treatise of prayer, but in a house near the synagogue, and there they sat at the hearing of the hallowing of the Sabbath. It may be observed from hence, that strangers and travellers were entertained in a place near the synagogue, Comp. *Acts* xviii. 7. which was a public Xenodochion, or receptacle of strangers, at the charge of the congregation; and that this laudable custom was transplanted into the Christian church. See *Heb.* xiii. 2. *Acts* xv. 4. and *LIGHT-FOOT's Works*, vol. i. p. 315. *Harmony of N. T.*

No. 1208. — 1 CORINTHIANS, iii. 10.

A wise master-builder.

THE title of σοφος, or *wise*, was given to such as were skilful in manual arts. HOMER accounts such to be taught by Minerva, the goddess of wisdom :

Τεκτονος εν παλαμῃσι δαημονος, ος ρα τε πασης

Ευ ειδη σοφῃς υποθημοσυνῃσιν Αθηνῃς. *Iliad*, xv. l. 411.

And to this some think the apostle alludes when he compares himself to σοφος αρχιτεκτων, *a wise master-builder*.

No. 1209. — iv. 21. *Shall I come to you with a rod, or in love, and in the spirit of meekness?*] Here seems to be an allusion to a practice among the Jews, in punishing a drunkard or gluttonous person; they first corrected him with words, or with a rod; but if he went on in his sin, then they stoned him. Perhaps the allusion may be to the judges in the Sanhedrim, one of the ensigns of whose office was a rod or staff, to smite with.

No. 1210. — iv. 9. *God hath set forth us the apostles last.*] In the word εσχατος, which the apostle here uses, there is a reference to the Roman custom of bringing forth those persons on the theatre in the after part of the day, to fight either with each other, or with wild beasts, who were appointed to certain death, and had not that poor chance of escaping which those brought forth in the morning had. Such kind of spectacles were so common in all the provinces, that it is no wonder we should find such an allusion here. The words απεδειξεν, *exhibited*, and θεατρον, *a spectacle on the theatre*, have in this connection a beautiful propriety. The whole passage is indeed full of high eloquence, and finely adapted to move their compassion in favour of those who were so generously expiring, and sacrificing themselves for the public good.

In the Roman amphitheatre, the Bestiarii, who in the morning combated with wild beasts, had armour with which to defend themselves, and to annoy and slay their antago-

nist. But the last who were brought upon the stage, which was about noon, were quite naked, without any weapons to assail their adversary, and with immediate and inevitable death before them in all its horrors. *Matutinarum non ultima præda ferarum.* MARTIAL, xiii. 95. *Casu in meridianum spectaculum incidi — quicquid ante pugnatum est, misericordia fuit, nunc omissis nugis mera homicidia sunt; nihil habent quo tegantur, ad ictum totis corporibus expositi, — non galeâ, non scuto repellitur ferrum.* SENECA, tom. ii. *Epist.* vii. p. 17. edit. Gronov. 1672. See also DION. CASSIUS, lib. ix. p. 951. *Reimar.* Also BEAUSOBRE'S *Note* on 1 Cor. iv. 9. and LIPSII *Saturnal.* tom. vi. p. 951. See WHITBY and DODDRIDGE.

No. 1211. — iv. 13. *We are made as the filth of the world, and are the off-scouring of all things unto this day.*] DODDRIDGE thus paraphrases, and in his note explains these words: “We are made and treated like the very filth of the world, like the wretches who, being taken from the dregs of the people, are offered as expiatory sacrifices to the infernal deities among the Gentiles, and loaded with curses, affronts, and injuries, in the way to the altars at which they are to bleed, or like the refuse of all things to this day, the very sweepings of the streets and stalls, a nuisance to all around us, and fit for nothing but to be trampled upon by the meanest and vilest of mankind.” The word *καθαρμᾶτα* has a force and meaning here, which no one word in our language can express; it refers to the custom of purifying a city by the expiatory death of some person: for this purpose, they clothed a man in foul and filthy garments, and then put him to death. When the city was visited with any great calamity, they chose one of the lowest persons in it, and brought him to a certain place, with cheese, dry figs, and a cake in his hand. After beating him with rods, they burnt him and the rods together in a ditch, and cast the ashes into the sea, with these words, Be thou a lustration for us.

The people of Marseilles, originally a Grecian colony, had a similar custom; for we learn from *Servius* on the third book of the *Æneid*, that as often as they were afflicted with the pestilence, they took a poor person, who

offered himself willingly, and kept him a whole year on the choicest food, at the public expence. This man was afterwards dressed up with vervain, and in the sacred vestments, and led through the city, where he was loaded with execrations, that all the misfortunes of the state might rest on him, and was then thrown into the sea.

The Mexicans had a similar custom of keeping a man a year, and even worshipping him during that time, and then sacrificing him.

No. 1212. — vi. 20. *Ye are bought with a price.*] This proves that believers belong to the Lord, not only as redeemed by a price, but as espoused to Christ: for one way of obtaining and espousing a wife among the Jews was by a price; and this was an ancient rite in marriage used among other nations. The husband and wife used to buy each other. *SERVIVS in Virgil, Georg. l. i. 31.*

No. 1213. — viii. 10. *For if any man see thee who hast knowledge sit at meat in the idol's temple.*] Tables were common moveables in idol temples; and they were used to eat at after the sacrifices were over. The apostle Paul forbids Christians to eat on such occasions and in such places.

No. 1214. — ix. 25. *They do it to obtain a corruptible crown, but we an incorruptible.*] It is well known, that the crown in the Olympic games, sacred to Jupiter, was of wild olive; in the Pythian, sacred to Apollo, of laurel; in the Isthmian or Corinthian, solemnised in honor of Palæmon, of pine-tree; and in the Nemæan, of smallage, or parsley. Now most of these were evergreens; yet they would soon grow dry and break to pieces. *Elsner* produces many passages in which the contenders in these exercises are rallied by the Grecian wits for the extraordinary pains they took for such trifling rewards. And Plato has a celebrated passage, which greatly resembles this of St. Paul, but by no means equals it in beauty and force. *1 Pet. v. 4. DODDRIDGE. LYDII Agonistica sacra.*

No. 1215. — ix. 26. *So fight I, not as one that beateth the air.*] In order to attain the greater agility and dexterity, it was usual for those, who intended to box in the games, to exercise their arms with the gauntlet on, when they had no antagonist near them, and this was called

σχιομαχία, in which a man would of course beat the air. But *Bos* has taken a great deal of pains in his note here, to shew that it is a proverbial expression for a man's missing his blow, and spending it, not on his enemy, but on empty air. So VIRGIL of a boxer preparing for the combat, *verberat ictibus auras*. *Æn.* v. 377.

No. 1216. — ix. 27. *But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.*] The latter part of this verse *Doddridge* renders, *lest, after having served as an herald, I should be disapproved*; and says in a note, I thought it of importance to retain the primitive sense of these gymnastic expressions. It is well known to those who are at all acquainted with the original, that the word κηρυξας expresses the discharging the office of an herald, whose business it was to proclaim the conditions of the games, and display the prizes, to awaken the emulation and resolution of those who were to contend in them. But the apostle intimates, that there was this peculiar circumstance attending the Christian contest, that the person who proclaimed its laws and rewards to others was also to engage himself, and that there would be a peculiar infamy and misery in miscarrying. Αδοκιμος, which we render *castaway*, signifies one who is disapproved by the judge of the games, as not having fairly deserved the prize.

No. 1217. — x. 16. *The cup of blessing.*] This cup is so called in allusion to the cup of wine used at common meals, or at the passover among the Jews; which they used to take and bless God with, and give him thanks for their mercies. It was commonly called the cup of blessing.

No. 1218. — x. 17. *For we being many are one bread.*] It was a custom anciently among the barbarians to meet together in a friendly manner over one bread. JAMBLICH. *Vit. Pythag.* § lxxxvi. p. 71.

“ When they sit down to dinner, a whole and uncut loaf, with salt, is to appear on the table. A piece of a loaf is not allowable when a whole one may be easily had, because, according to them, a piece of a loaf is a diminution of the honor that is due to the blessing which is pronounced over bread. The master of the house, or the principal

rabbin, or other superior or director of the company, takes the loaf, or piece, and cuts a portion of it for himself, from the top more than half way down, which done, he takes out the knife, and laying both his hands upon the whole loaf or piece, pronounces the following benediction: "Blessed be thou, O Lord our God, Lord of the world, who hast produced bread for us out of the earth." To which the company subjoins, Amen. He then breaks off the portion he had cut, and having dipped it in the salt, sometimes in broth, which is set on the table along with the bread, he eats of it, not uttering a syllable between the blessing and the tasting of the bread, farther than sometimes *my father, or teachers, or gentlemen, with your permission*, by way of respect; for if he says any thing to any other purpose, or which relates to business or diversion, the blessing is frustrated, and must be pronounced again. Having eaten his own portion of the bread, he cuts or breaks the remainder of the loaf into as many pieces as there are persons in company, and distributes them round. These portions of bread, which are but small, must be eaten up, after the manner the superior or director of the company eats his own, before any other food is to be tasted. If no more than two persons sit down together at table, each must pronounce the benediction for himself. For three persons, or any number above, the benediction pronounced by one of them is sufficient." STEHELIN'S *Traditions of the Jews*, vol. ii. p. 252.

No. 1219. — x. 25. *Whatsoever is sold in the shambles.*] The word μακελλον, rendered shambles, is made use of by Latin writers in the same sense as it is here, for a place where food was sold. The original of the name is said to be this. One Macellus, a very wicked and profane man, being condemned to die, a place was built in his house by Æmilius and Fulvius for selling provisions, and from his name it was called *macellum*. Into these places the priests sent to be sold what was offered to their idols, if they could not dispense with it themselves, or thought it not lawful to make use of it. *Herodotus* says, that the Egyptians used to cut off the heads of their beasts that were sacrificed, and carry them into the market to sell to the Greeks: and if there were no buyers, they cast them into the river.

No. 1220. — x. 30. *For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks.*] The custom of blessing both what was to be eaten and what was to be drank was transmitted from the synagogues to the first Christian assemblies. These benedictions are also called thanksgivings or praises : and thus we are to understand these words of the apostle. PICART'S *Religious Ceremonies*, vol. i. p. 124.

No. 1221. — x. 31. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.*] “ Besides prayers, the Jews had likewise benedictions among them, of which every one was obliged to repeat a hundred every day. They said them over their bread and over their wine, when they were at table : and perhaps this is what St. Paul alludes to when he says, *whether therefore ye eat,*” &c. LAMY'S *Apparatus Biblicus*, p. 191.

No. 1222. — xi. 4. *Having his head covered.*] This had become customary with some of them in public worship, and they did it in imitation either of the heathens who worshipped their deities with their heads covered, except Saturn and Hercules, whose solemnities were celebrated with heads unveiled ; or of the Jews, who used to veil themselves in public worship through a spirit of bondage and fear.

No. 1223. — xi. 14, 15. *Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him ; but if a woman have long hair, it is a glory to her : for her hair is given her for a covering ?*] The eastern ladies are remarkable for the length, and the great number of the tresses of their hair. The men there, on the contrary, wear very little hair on their heads. Lady M. W. MONTAGUE thus speaks concerning the hair of the women. “ Their hair hangs at full length behind, divided into tresses, braided with pearl or ribbon, which is always in great quantity. I never saw in my life so many fine heads of hair. In one lady's I have counted one hundred and ten of the tresses, all natural ; but it must be owned that every kind of beauty is more common here than with us.” *Lett.* vol. ii. p. 31.

The men there, on the contrary, shave all the hair off their heads, excepting one lock; and those that wear their hair are thought effeminate. Both these particulars are mentioned by *Chardin*, who says, they are agreeable to the custom of the East: the men are shaved, the women nourish their hair with great fondness, which they lengthen, by tresses and tufts of silk, down to the heels. The young men who wear their hair in the East are looked upon as effeminate and infamous. *HARMER*, vol. ii. p. 398.

No. 1224. — xiii. 1. *Sounding brass.*] One of the most ancient, as well as most celebrated oracles of the pagan world was that at the island of Delos. In early ages, and at the first commencement of these absurd and ridiculous impositions on mankind, they were delivered by the murmuring noise of a fountain, or at the foot of an oak; and also from the oaks themselves. But in succeeding times they made use of the brazen kettle, which utensil the ancient Greek poet *CALLIMACHUS* calls the sounding brass.

——— *These to the Delian god
Begin the grand procession: and in hand
The holy sheaves and mystic off'ring bear;
Which the Pelasgians, who the sounding brass,
On earth recumbent, at Dodona guard,
Joyous receive and to the Melian's care
The hallow'd gifts consign.*

Hymn to Delos, v. 388.

May not St. Paul allude to these brazen kettles in these words? Two reasons are given why these brazen kettles are said to be always sounding: one is, that many of them were so curiously arranged round the temple, that by striking one of them the sound was communicated to all the rest: the other, and the most probable of the two, is, that there were two brazen pillars before the temple of Delos, on one of which was placed a kettle, and on the other a boy, holding in his hand a whip with lashes of brass, which being by the violence of the wind struck against the kettle, caused a continual sound. These pillars seem to have a reference to 1 *Kings*, vii. 21. *GILLINGWATER*, MS.

No. 1225. — xiv. 8. *Who shall prepare himself to the battle.*] The allusion is to the custom of many nations, who, when about to engage in war, made use of musical

instruments, particularly the trumpet, to gather the soldiers together, prepare them for the battle, give them notice of it, and animate them to it. *ALEX. ab Alex. Genial. Dier.* l. iv. c. 2. The sound of the trumpet was the alarm of war, *Jer.* iv. 5. There may also be a reference to the two silver trumpets, which the Lord ordered to be made of one piece for the Jews, for the journeying of the camps, and for war. *Numbers*, x. 1. 2.

“In China, when a military force is to be sent out, it may be done in half an hour. A horn is blown. From the manner of the sound every one knows what commanders, and with what force, are to take the field.” *Embassy of the East India Company to China.* Appendix, 55—6.

No. 1226. — xiv. 16. *Say Amen at thy giving of thanks.*] It was usual to say Amen at blessing, or giving of thanks, privately at meals by those who were present. Concerning this practice the Jews have many rules. The apostle here speaks of blessing in public, on which occasion all the people, as with one voice, said Amen. The rule then was, that “the congregation may not answer Amen until the blessing is finished out of the mouth of the priests; and the priests may not begin the other blessing until the Amen is finished out of the mouth of the congregation. To answer Amen to what was said in a language not understood was not allowed. The primitive Christians used at the close of the Lord’s supper to say Amen. This custom might probably have obtained in the Corinthian church.

No. 1227. — xiv. 26. *When ye come together, every one of you hath a psalm.*] This Mr. HARMER (vol. i. p. 436.) says, is to be understood of extemporary devotional songs. Such were by no means contrary to the turn of mind of these people. The songs of the Israelitish women when they came to meet Saul after the slaughter of the Philistines by David, seem to have been of this kind. A guard of Arab horsemen escorted the gentlemen that visited Palmyra in 1751; and when the business of the day was over, coffee and a pipe of tobacco were their highest luxury: and when they indulged in this, sitting in a circle, one of the company entertained the rest with a song or a story, the subject love or war, and the composition sometimes extemporary.

No. 1228. — xiv. 27. *Let one interpret.*] This practice seems to have been borrowed from the Jews, who had such an officer in the synagogue. MAIMONIDES says, that from the time of Ezra it had been customary that one should interpret to the people what was read out of the law; one verse only was read at a time, and there was silence till it was interpreted. Interpreters were not allowed to give their own sense of the words, but were obliged to go according to the Targum of Onkelos, which they say was the same as was delivered on Mount Sinai. They never put any man into this office till he was fifty years of age.

No. 1229. — xv. 29. *Baptized for the dead.*] Many interpretations have been given of this difficult passage, of which a few only will here be adverted to. *Chrysostom* says, that among the Marcionites, when any one of their catechumens die, they lay a living person under the bed of the deceased, and then advancing toward the dead body, ask whether he be willing to receive baptism. The person under the bed answers for him, that he desires earnestly to be baptized, and accordingly he is so, instead of the dead person. *Epiphanius* asserts, that the Marcionites received baptism not only once, but as often as they thought proper; that they procured themselves to be baptized in the name of such as died without baptism, and that St. Paul had these heretics in view. But this opinion *Doddridge* entirely discards, observing, that it is more likely to have arisen from a mistake of the passage, than that the custom spoken of should have been so early prevalent. He translates the passage, *who are baptized in the room of the dead*, and adopts the opinion of Sir RICHARD ELLYS (*Fortuita Sacra*, p. 137.) which is thus expressed in the paraphrase: Such are our views and hopes as Christians; *else*, if it were not so, *what should they do, who are baptized in token of their embracing the Christian faith, in the room of the dead*, who are just fallen in the cause of Christ, but are yet supported by a succession of new converts, who immediately offer themselves to fill up their places, as ranks of soldiers, that advance to the combat in the room of their companions, who have just been slain in their sight? In this interpretation other commentators of great eminence have likewise concurred.

[The Greek words, *υπερ των νεκρων*, admit of a twofold sense. They may mean *for the dead*, and so the oldest Latin translation has it. But they may likewise signify *over the dead*. Those who have taken the words in this sense, observe, that in the first centuries of Christianity, Christians sometimes had themselves baptized over the graves of the Martyrs, in order, as it were, to take to witness, the noble professors of Christianity, over whose bones, reposing in hope, they vowed eternal fidelity to Jesus Christ. But at the time when the Apostle Paul wrote this letter to the congregation at Corinth, there could scarcely be any graves of martyrs there, and that custom was doubtless introduced long after the death of the Apostle. We must therefore abide by the first explanation mentioned above, according to which many Christians were baptized *for the dead*. Many ancient Fathers of the Church state, that Christians, who were already baptized, had themselves baptized again, for relations or friends who had died without baptism, from a notion that the souls of the departed were benefitted by it, or that the baptism, which they received for them, would be advantageous to them in the next life. The Apostle does not justify this opinion, nor does he approve of that custom; he merely mentions it, to shew that those Christians believed in the resurrection of the dead. The meaning of these words is, “how will they defend this custom, on what will they ground it, if they do not hope that the dead will arise again, and believe that souls will live after their separation from the body?”

Among the paintings on the lid of a female mummy in the Imperial Cabinet of Antiquities at Vienna, of which Mr. Von HAMMER has given, in the *Mines of the East*, (b. v. p. 273.) an admirable description and explanation, the following representation is seen: upon the *tree of life*, which bears the fruit of the *knowledge of good and evil*, and round the stem of which the *serpent* is entwined, there is a Divinity among the fruit-bearing branches, who pours water from a can on the soul, which is kneeling below, and literally baptizes it. “This,” adds the learned commentator, (p. 285.) “is therefore the proper baptism of the dead, (1 Cor. xv. 29.) the real cooling of the soul, bap-

tized by the water of Osiris, the bath of the soul of which Gregory of Nyssa speaks, by which the soul, being cooled and baptized, is cleansed, purified, and refined, for its entrance into eternal life." It does not, however, appear how this observation can serve to illustrate the custom mentioned by the Apostle. For this consisted in *living persons* being baptized *over* or *for the dead*, but the Egyptian painting represents a baptism which a Divinity gives to departed souls. ROSENMÜLLER.]

No. 1230. — xv. 32. *If after the manner of men I have fought with beasts at Ephesus.*] There were two sorts of usages among the Romans in their theatres. Sometimes they cast men naked to the wild beasts to be devoured by them. This was the punishment of wicked servants and vile persons. Sometimes they put men armed into the theatre to fight with beasts: and if they could conquer them and save themselves, they had their liberty; but if not, they fell a prey to the beasts. It is this last custom to which the apostle refers.

No. 1231. — xvi. 9. *A great door and effectual is opened unto me.*] It is thought that here is an allusion to the door of the circus from whence chariots were let out when the races were to begin; and that the word *ἀντικείμενοι*, which is translated *adversaries*, but which Doddridge renders *opposers*, signifies the same with antagonists, with whom the apostle was to contend as in a course. *Acts* xix. 20. This opposition, rendered his presence more necessary, to preserve those that were already converted, and to increase the number, if God should bless his ministry. Accordingly a celebrated church was planted at Ephesus: and so far as we can learn from the tenor of his epistle to it, there was less to reprove and correct among them, than in most of the other churches to which he wrote.

No. 1232. — xvi. 22. *If any man love not the Lord Jesus Christ, let him be anathema, maranatha.*] When the Jews lost the power of life and death, they used nevertheless to pronounce an *anathema* on persons, who, according to the Mosaic law, should have been executed; and such a person became an *anathema*, or *cherem*, or *accursed*, for the expressions are equivalent. They had a full persuasion that

the curse would not be in vain ; and indeed it appears they expected some judgment, corresponding to that which the law pronounced, would befall the offender ; for instance, that a man to be stoned would be killed by the falling of a stone or other heavy body upon him ; a man to be strangled would be choaked ; or one whom the law sentenced to the flames, would be burnt in his house, and the like. Now to express their faith, that God would one way or another, and probably in some remarkable manner, interpose, to add that efficacy to his own sentence, which they could not give it, it is very probable they might use the words *maran-atha*, that is, in Syriac, *the Lord cometh*, or he will surely and quickly come to put this sentence in execution, and to shew that the person on whom it falls is indeed *anathema*, *accursed*. In beautiful allusion to this, when the apostle was speaking of a secret alienation from Christ, maintained under the forms of Christianity, (which might perhaps be the case among many of the Corinthians) as this was not a crime capable of being convicted and censured in the Christian church, he reminds them, that the Lord Jesus Christ will come at length, and find it out, and punish it in a proper manner. This weighty sentence the apostle chose to write *with his own hand*, and insert between his general salutation and benediction, that it might be the more attentively regarded.

Maranatha is a Syriac expression, which St. Paul makes use of when writing a Greek epistle ; it seems to be some form of speech frequently made use of among the people of those times : perhaps these were the very words the Jews in ancient times had frequently inscribed on the covers of their sacred writings. The oriental books and letters were usually wrapped in elegant coverings, which had some words on them indicative of the contents of the books. *Chardin*, speaking of a letter which was inclosed in a bag, says, “ upon the middle of one of the sides of the bag were written these two Persian words, *Hamel Fasel*, which signify excellent or precious writing.” *HARMER*, vol. iv. p. 10.

It was a custom among the Jews to put on solemn mourning, to fast, and humble themselves, and by every mark of sorrow to shew their sympathy with a person laid

under a *cherem* or *anathema*, bewailing him as one that was dead. This custom likewise obtained in the Christian church, Μετα λυπης και πενθους ανιατως εχοντα της εκκλησιας αποκοπτε, *Cut off from the church, a person that is incurable with sorrow and mourning*, is one of the *Apostolical constitutions*. Lib. ii. 41. See also 1 Cor. v. 2. 2 Cor. ii. 1, 3. and xii. 21. From the Jews, Pythagoras in all probability borrowed the custom mentioned by *Jamblicus* in his *Life*, (c. 17.) by *Clem. Alex. Strom.* 5. and by *Origen*, p. 67. 142. of putting up cenotaphs in his school in the room of those who had deserted it.

No. 1233. — 2 CORINTHIANS, iii. 1.

Epistles of commendation.

COMMENDATORY epistles, certifying the piety and good character of the person to whom they were given, and recommending him to an hospitable reception in the places to which he travelled, were an ancient custom in the primitive church. Whether they took their rise from the *tesserae hospitalitatis* of the heathens, or from the Jews, among whom the same custom prevailed, is an undecided point. HAMMOND.

No. 1234. — v. 20. *We are ambassadors.*] Ambassadors were usually persons of great worth or eminent station, that by their quality and deportment they might command respect and attention from their very enemies; and what injuries or affronts soever had been committed, their persons were held sacred by all sides. Gods and men were thought to be concerned to prosecute with the utmost vengeance all injuries done to them; whence we read that the Lacedæmonians having inhumanly murdered Xerxes' ambassadors, the gods would accept none of their oblations and sacrifices, which were all found polluted with direful omens, till two noblemen of Sparta were sent as an expiatory sacrifice to Xerxes, to atone for the death of his ambassadors by their own. Whence this holiness was derived upon ambassadors has been a matter of dispute. Fabulous authors deduce it from the honor paid by the ancients to the *χρηρυκες*, or *heralds*, who were either themselves ambassadors, or when others were deputed to that service, accompanied them, being held sacred on account of their original, because descended from Ceryx, the son of Mercury, who was honored with the same employment in heaven which these obtained on earth. The Lacedæmonian ambassadors carried in their hand a staff of laurel or olive, called *κερρυχιον*, round which two serpents, without their crests erected, were folded as an

emblem of peace and concord. The Athenian heralds frequently made use of the Εἰρεσιωνή, which was a token of peace and plenty, being an olive branch covered with wool, and adorned with all sorts of fruits of the earth. POTTER'S *Archæologia Græca*, vol. ii. p. 66.

No. 1235. — vi. 7. *By the armour of righteousness on the right hand and on the left.*] It has been conjectured that the meaning of the apostle in these words is, that the spiritual warrior should be like the ἀμφιδέξιος, or those who could use with equal alertness and vigor the left hand and the right: prepared to resist on each side the wiles of the devil. They who could use both hands were on this account esteemed to be the greatest heroes. Such was Asteropæus in Homer. Such some suppose were the left-handed men mentioned *Judges* xx. 16. The apostle may refer to arms both offensive and defensive: the former being carried in the right hand; the latter in the left. VIRGIL, *Æn.* ix. 806.

No. 1236. — vi. 7. *On the right hand and on the left.*] The left side, according to the superstition of the Grecians, was accounted unlucky and of evil omen: and it was a part of the same superstition to call such things by more auspicious names. Thus, according to Eustathius, they called the left ἀριστερός, from ἀριστος, the best. The omens that appeared to the east were accounted fortunate, because the great principle of all light and heat, motion and life, diffuses his first influences from that part of the world. On the contrary, the western omens were unlucky, because the sun declines in that quarter. The augurs, when they made observations, kept their faces towards the north, and then the east was upon their right hand, and the west upon their left. Thus HOMER brings in Hector telling Polydamas, that he regarded not the birds. *Il.* xii. 239.

*Ye vagrants of the sky! your wings extend
Or where the suns arise or where descend,
To right and left unheeded take your way.*

POPE.

See POTTER'S *Arch. Græc.* vol. i. b. 2. cap. 15.

No. 1237. — viii. 19. *Who was also chosen by the churches.*] This choice was by the suffrage of the churches, performed

by holding up hands. It was derived from an ancient custom of the Athenians in the choice of their magistrates. The candidates being proposed to the people, they shewed their choice by holding up their hands. He who had the most was declared duly elected. Thus there was a brother appointed by the suffrage of the churches to travel along with Paul, and convey their alms to the poor saints in Judæa. See also *Acts* xiv. 23.

At Athens the magistrates were called χειροτονητοι, because they were elected by the people by lifting up their hands. POTTER'S *Antiquities of Greece*, b. i. c. 11.

No. 1238. — x. 14. *We stretch not ourselves.*] It may help very much to understand this and the following verses, if with *Hammond* we consider the terms used in them as *agonistical*. In this view of them, the measure of the rule, το μετρον τῆ κανονος, alludes to the path marked out and bounded by a white line, for racers in the Isthmian games, observed among the Corinthians; and so the apostle represents his work in preaching the gospel as his spiritual race, and the province to which he was appointed as the compass or stage of ground which God had distributed or measured out, ἐμερισεν αὐτῷ, for him to run in. Accordingly, *to boast without his measure*, (ver. 15.) εἰς τὰ ἀμετρα, and *to stretch himself beyond his measure*, ὑπερ ἐκτείνεισθαι, refer to one that ran beyond or out of his line. *We are come as far as to you*, (ver. 14.) ἀχρι ὑμῶν ἐφθασαμεν, alludes to him that came foremost to the goal; and *in another man's line* (ver. 16.) ἐν ἀλλοτρίῳ κανονί, signifies in the province that was marked out for somebody else, in allusion to the line by which the race was bounded, each of the racers having the path which he ought to run chalked out to him, and if one stepped over into the other's path he extended himself over his line.

No. 1239. — xi. 2. *That I may present you as a chaste virgin to Christ.*] This circumstance is much illustrated by recollecting that there was an officer among the Greeks, whose business it was to educate and form young women, especially those of rank and figure, designed for marriage, and then to present them to those who were to be their husbands; and if this officer permitted them through neg-

ligence to be corrupted between the espousals and the consummation of the marriage, great blame would naturally fall upon him. DODDRIDGE.

No. 1240.— xi. 29. *Who is offended, and I burn not?* [*Who is offended, and I am not fired?*] So *πυρραμαι* properly signifies. It may perhaps in this connection allude to the sudden hurry of spirits into which a man is put by the dangerous fall of a person he tenderly loves, especially when occasioned by the carelessness and folly of another. DODDRIDGE.

No. 1241. — GALATIANS, iii. 1.

Who hath bewitched you.

IT is not to be imagined that the apostle, by the use of this expression, gave any countenance to the popular error which prevailed, not only among the heathens, but among some of the more ignorant and superstitious Christians — that of fascination, or bewitching with the eye. The language of the apostle is only a strong expression of surprise at the departure of the Galatians from the purity of the gospel. It however reminds us of those practices of the heathens, which are spoken of by various writers. They believe that great mischief might ensue from an evil eye, or from being regarded with envious and malicious looks. PLINY relates from *Isigonus*, that “among the Triballians and Illyrians there were certain enchanters, who with their looks could bewitch and kill those whom they beheld for a considerable time, especially if they did so with angry eyes.” *Nat. Hist.* lib. vii. cap. 2.

A shepherd in VIRGIL says,

Nescio quis teneros oculus mihi fascinat agnos.

Some evil eyes bewitch my tender lambs. Eclog. iii. lin. 103.

“No nation in the world is so much given to superstition as the Arabs, or even Mahometans in general. They hang about their children’s necks the figure of an open hand, usually the right, which the Turks and Moors paint likewise upon their ships and houses, as a counter charm to an evil-eye; for five is with them an unlucky number, and five (meaning their fingers) in your eyes is their proverb of cursing and defiance. Those of riper years carry with them some paragraph of their Koran, which they place upon their breasts, or sew under their caps, to prevent fascination and witchcraft, and to secure themselves from sickness and misfortunes. The virtue of these scrolls and charms is supposed to be so far universal, that they suspend them even upon the necks of their cattle, horses, and other beasts of burthen. SHAW’S *Trav.* p. 243.

No. 1242. — iii. 28. *There is neither male nor female.*] Among the heathens females were not admitted to some of their sacred rites and ceremonies. As to the Jews, the males only were concerned in many things both of a civil and sacred nature. No female might be heir to an inheritance with a male; they had no share in the civil government, or in the priesthood; males were to appear three times a year before the Lord; but according to their oral law, women and servants were exempted. The male Jews valued themselves very much because they were Israelites and not Gentiles, free-men and not servants; men and not women. Against these things the apostle makes his assertion in this passage.

No. 1243. — iv. 6. *And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba, father.*] The learned Mr. SELDEN (*de Succ. in bona Def. cap. 4.*) hath brought a very pertinent quotation from the *Babylonian Gemara*, to prove that it was not allowed to slaves to use the title of *Abba* in addressing the master of the family to which they belonged, or the correspondent title of *Imma*, or mother, when speaking to the mistress of it.

No. 1244. — iv. 10. *Ye observe days.*] This practice was become very general in the days of the apostle, and greatly contributed to cherish superstition. The Greeks in particular were addicted to it; with them, certain times were ominous, some days being accounted fortunate and successful, others unfortunate and disastrous. Thus HESIOD, in his *days*, observes,

Ἀλλοτε μητρὺ πελεῖ ἡμέρα, ἄλλοτε μήτηρ, &c.

*Some days, like step-dames, adverse prove,
Thwart our intentions, cross whate'er we love;
Others, more fortunate and lucky, shine,
And, as a tender mother, bless what we design.*

The observation of days was also very common at Rome. Augustus Cæsar never went abroad upon the day following the Nundinæ, nor began any serious undertaking on the Nonæ, and this he did upon no other account, as he affirmed in one of his letters to Tiberias, than to avoid the unlucky omen that attended things begun on those days. It was a general opinion among the Romans, that the next days after the Nonæ, Idus, or Kalendæ, were unfortunate;

the like observation of days was practised by many Christians when they had lately been converted from heathenism and for this St. Paul reproves them. POTTER's *Archæologia Græca*, vol. i. p. 345.

No. 1245. — v. 7. *Who hath hindered you?*] It has been observed that ἐνέκρουσε is an olympic expression, answerable to ἐλπεχέλε, and it properly signifies *coming across the course* while a person is running in it, in such a manner as to jostle and throw him out of the way. DODDRIDGE.

No 1246. — v. 21. *Revellings.*] Κῶμοι, or *revellings*, among the Greeks were a disorderly spending of the night in feasting, with a licentious indulging in wine, music, dancing, &c. In this sense the word is explained by *Hesychius* and *Suidas*. We meet with it but twice elsewhere, *Rom.* xiii. 13., 1 *Pet.* iv. 3.; and in both places it is joined, as here, with other riotous excesses.

No. 1247. — vi. 17. *I bear in my body the marks of the Lord Jesus.*] Archbishop POTTER thinks (*Archæol. Græca*, vol. ii. p. 7.) that the apostle alludes here to the στιγματά, or brands, with which the Greeks used to mark those that were appointed to serve in the wars, lest they should attempt to make their escape. *Doddridge* says, that perhaps the reference may be to those marks, by which the votaries of particular deities were distinguished. Mr. BLACKWALL (*Sacred Classics*, vol. ii. p. 66.) considers it as an allusion to an Egyptian custom, according to which, any man-servant, who fled to the temple of Hercules, and had the sacred brands or marks of that deity impressed upon him, was supposed to be under his immediate care and protection, and by that to be privileged from all violence and harsh treatment.

[Some commentators understand by the marks of Jesus, which he bore on his body, a kind of drawing, made by pricking the skin with a needle dipped in a black colour, which the apostle bore on a part of his body, as a perpetual remembrance of the love of our Saviour. De la MOTRAYE says, (*Travels*, part i. p. 108.) that the Oriental Christians were accustomed to mark crucifixes on their arms, and other parts of their body, with a certain black colour, the preparation of which he describes, and the Mahometans do the same with the Arabic name of God, Allah, which operation they perform with the point of a needle. ROSENMÜLLER.]

No. 1248. — EPHESIANS, ii. 18.

For through him we both have access by one spirit unto the Father.

THE word *προσγωγήν*, which we render *access*, properly refers to the custom of introducing persons into the presence of some prince, or of any other greatly their superior, in which case it is necessary they should be ushered in by one appointed for that purpose, to preserve a becoming decorum. DODDRIDGE.

No. 1249. — ii. 19. *Ye are no more strangers and foreigners, but fellow-citizens with the saints.*] Sojourners and strangers in Greece “were permitted to dwell in the city, and follow their own business without disturbance, but could not be entrusted with any public office, give their votes in the assemblies, or have any share in the government; being obliged to sit still as spectators in a theatre, without intermeddling, or any way concerning themselves, with state affairs; and patiently submit to the decrees enacted by the citizens, and observe all the laws and customs of the country. They were not allowed to act any thing, or manage any business in their own names, but were obliged to choose out of the citizens, one to whose care and protection they would commit themselves, and whose duty it was to defend them from all violence and oppression. POTTER’S *Archæol. Græc.* vol. i. p. 55.

No. 1250. — ii. 19. *Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.*] The proselytes who joined themselves to the God of Israel, were by the Jews and by the Scriptures styled *strangers*. He that only took upon him to worship the true God, and observe the precepts of Noah, was *Ger Toshab*, a stranger permitted to dwell among them, and to worship in the court of the Gentiles. He that was circumcised and became obedient to the law of Moses, was *Ger Tzedek* a proselyte of righteousness: but both were called

strangers according to the maxim of the Jews : all the nations of the world are, called strangers before the God of Israel ; but the Jews are said to be near to him. But now, according to the language of the apostle, there is no such difference, the believing Gentile being equally admitted with believing Jews, to the privileges of the New Jerusalem, and equally related to God as part of his family. WHITBY.

No. 1251. — iv. 8. *And led captivity captive.*] This is an allusion to the public triumphs of the Romans, in which captives were led in chains, and exposed to open view. TACITUS, *Ann.* lib. xii. c. 38.

A triumph among the Romans was a public and solemn honor, conferred by them on a victorious general, by allowing him a magnificent procession through the city. This was not granted by the senate, unless the general had gained a very general and decisive victory. On such occasions the general was usually clad in a rich purple robe, interwoven with figures of gold, setting forth the grandeur of his achievements ; his buskins were set with pearls, and he wore a crown, which at first was of laurel, but was afterwards of pure gold. In one hand he held a branch of laurel, the emblem of victory ; and in the other, his truncheon. He was carried in a magnificent chariot, adorned with ivory and plates of gold, and usually drawn by two white horses. Other animals were also used : when Pompey triumphed over Africa, his chariot was drawn by elephants : that of Mark Antony by lions : that of Heliogabulus by tigers : and that of Aurelius by deer. His children either sat at his feet in the chariot, or rode on the chariot horses. To keep him humble amidst these great honors, a slave stood at his back, casting out incessant railings and reproaches : and carefully enumerating all his vices. Musicians led up the procession, and played triumphal pieces, in praise of the general : and these were followed by young men, who led the victims which were to be sacrificed on the occasion, with their horns gilded, and their heads and necks adorned with ribands and garlands. Next followed carts loaded with the spoils taken from the enemy, with their horses and chariots. These were followed by the kings,

princes, or generals taken in the war, loaded with chains. Immediately after these came the triumphal chariot, before which, as it passed, the people strewed flowers, and shouted, *Io triumphe*. The triumphal chariot was followed by the senate, and the procession was closed by the priests and their attendants, with the different sacrificial utensils, and a white ox, which was to be the chief victim. They then passed through the triumphal arch, along the *via sacra* to the capitol, where the victim was slain. During this time, all the temples were opened, and every altar smoked with offerings and incense.

No. 1252. — iv. 8. *And gave gifts unto men.*] Here is an allusion to the custom of conquerors, who used to give largesses to their soldiers after a triumph. Though the Roman instances of this custom are perhaps most familiar to our minds, yet all who are acquainted with antiquity know that it was not peculiar to them. *Judges v. 30.* DODDRIDGE.

No. 1253. — v. 14. *Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*] On the Jewish feast of the new moon they sounded the trumpets so much, that it was called a memorial of blowing trumpets. The Scripture no where assigns the reason of it; but *Maimonides* thinks it was instituted to awaken the people to repentance against the annual fast or great day of expiation, which followed nine days after. He makes the sound of the trumpet on this day to be in effect saying, “Shake off your drowsiness, ye that sleep, search and try your ways, remember your Creator and repent, be-think yourselves, and take care of your souls.” Some have supposed that the apostle refers to this use and meaning of blowing the trumpets in the passage now cited. Dr. JENNINGS (*Jewish Ant.* vol. ii. p. 252.) differs from this opinion, and prefers the conjecture of Heumannus, that the passage is taken out of one of those hymns or spiritual songs, which were in common use in the Christian church in those times, and which are mentioned in a subsequent verse.

No. 1254. — iv. 26. *Let not the sun go down upon your wrath.*] Many persons have observed, that this was agreeable to the Pythagorean practice, who used always, if the

members of their particular society had any difference with each other, to give tokens of reconciliation before the sun went down. This exhortation is peculiarly important to prevent excessive and long-protracted anger, which might in time increase to habitual malice; a temper exceedingly unbecoming a Christian.

No. 1255. — iv. 28. *Let him that stole, steal no more.*] This exhortation, though agreeing with the first and most obvious principle of all moral duties, was necessary in the present instance, because in many nations it was not counted a sin to steal, nor were they ashamed of it when it was charged on them. WHITBY.

No. 1256. — v. 18. *Be not drunk with wine.*] It is highly probable that here may be a particular reference to those dissolute ceremonies called the Bacchanalia, that were celebrated by the heathens in honour of him whom they called the god of wine. Whilst these rites continued, men and women made it a point of their religion to intoxicate themselves, and run about the streets, fields, and vineyards, singing and shouting in a wild and tumultuous manner; in opposition to which extravagant vociferations, the use of devout psalmody is, with great propriety, recommended. Plato somewhere tells us, that there was hardly a sober person to be found in the whole Attican territories during the continuance of these detestable solemnities. DODDRIDGE.

No. 1257. — vi. 16. *Fiery darts.*] This is evidently in allusion to those javelins or arrows, which were sometimes used by the ancients in sieges and battles. ARRIAN (*de Exped. Alex.* lib. ii.) mentions πυρφορα βελη, *fire-bearing darts*, and THUCYDIDES (lib. ii. 75.) πυρφοροι οισοι, *fire-bearing arrows*. LIVY (lib. xxi. cap. 8.) calls a weapon of this kind a *falarica*, which he describes as a javelin surrounded at the lower part with combustible matter, which when it was set on fire, the weapon was darted against the enemy.

No. 1258. — PHILIPPIANS i. 23.

In a straight between two.

THE original is very emphatical, and seems to be an allusion to a ship stationed at a particular place, and riding at anchor, and at the same time likely to be forced to sea by the violence of the winds; which presents us with a lively representation of the apostle's attachment to his situation in the Christian church, and the vehemence of his desire to be unbound, that is, to weigh anchor, and set sail for the heavenly country.

No. 1259. — ii. 15. *Among whom ye shine as lights in the world.*] This metaphor has an allusion to the buildings which we call *light-houses*, the most illustrious of which was raised in the island of *Pharos*, when *Ptolemy Philadelphus* built that celebrated tower, on which a bright flame was always kept burning in the night that mariners might perfectly see their way, and be in no danger of suffering shipwreck. Some of these light-houses were constructed in the form of human figures. The colossus at Rhodes held in one hand a flame which enlightened the whole port. These lights were also sometimes moveable, and were used to direct the marches of the caravans in the night. *Pitts* thus describes them: "They are somewhat like iron stoves, into which they put short dry wood, which some of the camels are loaded with. Every cotter hath one of these poles belonging to it, some of which have ten, some twelve of these lights on their tops, and they are likewise of different figures, one perhaps oval, another triangular, or like an N or M, &c. so that every one knows by them his respective cotter. They are carried in the front, and set up in the place where the caravan is to pitch, before that comes up, at some distance from one another." *HARMER*, vol. i. p. 472. *Dr. Pococke* tells us, *Travels*, vol. ii. p. 33.

that the caravan with which he visited the river Jordan, set out from thence in the evening, soon after it was dark, for Jerusalem; being lighted by chips of deal full of turpentine, burning in a round iron frame, fixed to the end of a pole, and arrived at Jerusalem a little before day-break. But he tells us also, that a little before this the pilgrims were called before the governor of this caravan, by means of a white standard, that was displayed on an eminence near the camp, in order to enable him to ascertain his fees. The meaning of the passage from these representations is obvious. *Ye shine as elevated lights in the dark world about you*, that ye may direct those that sail on this dangerous sea, and secure them from suffering shipwreck, or guide those who travel through this desert in their way to the city of rest. *Matt. v. 14. Luke ii. 32. John v. 35. 2 Pet. i. 19.*

No. 1260. — iii. 2. *Beware of dogs.*] This may very possibly be an allusion to *Isaiah lvi. 10, 11, 12.* The Jews used to call the Gentiles *dogs*, and perhaps St. Paul may use this language, when speaking of their proud bigots, by way of retaliation. *Rev. xxii. 15. L'Enfant* tells us of a custom at Rome, to chain their dogs at the doors of their houses, and to put an inscription over them, *Beware of this dog*, to which he seems to think these words may refer.

No. 1261. — iii. 8. *But what things were gain to me, those I counted loss for Christ.*] In that tempest to which St. Paul was a witness, and by which he was exposed to such imminent danger, *after long abstinence, he stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss, ζημιαν, Acts xxvii. 21.* It is the same word which the apostle uses in this passage, from which we may accurately obtain his meaning, if it is not allowed to have such an allusion. *What things were gain to me, these I counted loss, ζημιαν, for Christ; i. e. I threw them away as mariners do their goods, on which they before set a value, lest they should endanger their lives.*

No. 1262. — iii. 12. *I follow after, if that I may apprehend that for which also I am apprehended of Christ*

Jesus.] *Doddridge* thus renders and paraphrases this last sentence — *for which also I am apprehended by Christ Jesus*, whose condescending hand graciously laid hold of me in my mad career, in so extraordinary a manner as you have often heard, and has introduced me into that blessed race in which I am now engaged. To this he adds in a note, that candidates in the Grecian games, especially when they first presented themselves, were often introduced by some person of established reputation, who, at the same time that he spoke as honourably as might be of his friend, urged him to acquit himself with the utmost vigour and resolution; and it is possible that this clause may allude to that circumstance. I conclude that even on this interpretation, it further expresses the sense the apostle had of his obligations to the condescension and grace of Christ, in pursuing and seizing him while he fled from him, and so engaging him to aspire to this crown of life.

No. 1263. — iii. 14. *I press toward the mark for the prize of the high calling of God in Christ Jesus.*] Here is all along a beautiful allusion to the Olympic games, and especially the foot-races, which made the most celebrated part of them. The prize was placed in a very conspicuous situation, so that the competitors might be animated by having it always in their sight. The word *βραβεῖον* is considered by some as expressing the principal prize, whereas it is possible that some of the racers might come to the goal, and receive lower rewards. *Doddridge* says, that though such inferior prizes were common in funeral games, secondary prizes were not bestowed on the Olympic foot-race. See *West's Dissert. on the Olympic Games*, p. 63.

No. 1264. — iii. 14. *The prize of the high calling of God in Christ Jesus.*] *L'Enfant* thinks the apostle compares our Lord to those who stood at the elevated place at the end of the course, calling the racers by their names, and encouraging them by holding out the crown to exert themselves with vigour.

No. 1265. — iv. 3. *The book of life.*] This expression refers to the custom of those cities which had registers containing the names of all the citizens, from which the names of infamous persons were erased. Agreeably to

this we read of names being blotted out of God's book. *Rev.* iii. 5. Those citizens who were orderly and obedient were continued on the roll, from whence they could easily obtain their title to all the immunities and privileges common to all the members of the city; and to be excluded from these was both disgraceful and injurious.

No. 1266. — COLOSSIANS ii. 14.

Blotting out the hand-writing.

THE hand-writing, *χειρόγραφον*, signifies a bill or bond, whereby a person binds himself to some payment or duty, and which stands in force against him till the obligation is discharged. In these words the apostle alludes to the different methods by which bonds formerly were cancelled; one was by blotting or crossing them out with a pen, and another was by striking a nail through them. In either of these cases the bond was rendered useless, and ceased to be valid. These circumstances the apostle applies to the death of Christ.

No. 1267. — ii. 18. *A voluntary humility, and worshipping of angels.*] These expressions apply in a peculiar manner to the Essenes. For JOSEPHUS informs us that they had something very particular among them, relating to the angels. He says, (*de Bello Judaic.* lib. ii. c. 8.) that when they received any into their number, they made them solemnly swear that they would keep and observe the books of the sects, and the names of the angels with care. JENNINGS'S *Jewish Ant.* vol. i. p. 471.

“ What was meant by *guarding the names of the angels*, may be conjectured from the notion which commonly prevailed in the east, and in Egypt, concerning the power of demons or angels over the affairs of this world. It is probable that the Essenes having adopted the visionary fancies of their pagan neighbours concerning these superior natures, imagined themselves able, by the magical use of the names of angels, to perform supernatural wonders: and that the due observance of these mystical rites was the charge, which they bound themselves by oath to take of the sacred names of the angels.” Thus *Enfield*, (from *Brucker*,) *Hist. of Philos.* vol. ii. p. 185.

No. 1268. — ii. 21. *Touch not, taste not, handle not.*] The dogmata to which St. Paul refers in these words are such as the Essenes held. They would not taste any pleasant food, but lived upon coarse bread, and drank nothing but water: some of them would not taste any food at all till after sun-set; and if they were touched by any that were not of their own sect, they would wash themselves, as after some great pollution. Perhaps there might be a sodality of Essenes at Colosse, as there were in many other places out of Judæa; and that some of the Christians, too much inclined to Judaism, might also affect the peculiarities of this sect; which might be the reason why the apostle so particularly cautions against them. JENNINGS'S *Jewish Ant.* vol. i. p. 471.

No. 1269. — 2 THESSALONIANS iii. 1.

That the word of the Lord may have free course and be glorified.

SOME think that these words allude to the applauses given to those who made a speedy progress in the races, which constituted so important a part of the Grecian games.

No. 1270. — 1 TIMOTHY i. 10.

For men-stealers.

THERE were persons who made it their business to decoy servants and free-men, that they might steal and sell them for slaves. Against this practice there were particular laws enacted, *Exod.* xxi. 16. *Deut.* xxiv. 7. It was also condemned by the Flavian law among the Romans, and was not allowed of among the Greeks. The death with which such persons were punished, according to the Jews, was strangling.

No. 1271.—ii. 8. *Lifting up holy hands.*] The apostle alludes to a custom of the Jews, who always used to wash their hands before prayer. The account *Maimonides* gives is this: “A man must wash his hands up to the elbow, and after that pray. They do not make clean for prayer but the hands only, in the rest of prayers, except the morning prayer: but before the morning prayer a man washes his face, his hands, and feet, and after that prays.”

“With uplifted hands the people invoked the gods.”
TACITUS, *Ann.* l. iii. c. 4.

“He lifted up his hands to the gods, devoutly praying that he might live to crush the enemies of his father.”
Ibid. lib. xii. c. 65.

“The senators, dreading nothing so much as the crime of knowing his character, broke out in a strain of supplication. They melted into tears; they poured forth intreaties; with uplifted hands they looked to the gods; they turned to the statue of Augustus; and at times fell prostrate at the knees of Tiberius.” Ibid. l. i. c. 11. HOMER *Il.* iii. v. 275. 318. 5. v. 174. vi. v. 257. 301. vii. v. 130. VIRGIL *Æn.* i. v. 97. ii. v. 153. VOSSIUS *De Theologia Gentili.* lib. ix. cap. 8.

No. 1272. — iii. 13. *They that have used the office of a deacon well purchase to themselves a good degree.*] Some

commentators have thought that in these words the apostle alludes to various degrees which subsisted among the Levites. They passed through no less than four different degrees. From one month old to their twentieth year, they were instructed in the law of God; from twenty to twenty-five, in the functions of their ministry; from thence to thirty they served a sort of apprenticeship, beginning to exercise themselves in some of the lower branches of the sacred service; and, lastly, when they had attained their thirtieth year, they were fully instituted in their office. Some have observed much the same degrees among the vestal virgins: thirty years they were bound to the strictest chastity; the first ten of which were spent in learning the mysteries of their profession: the second ten they ministered in holy things: and the last ten were employed in bringing up young novices. *Dionys. Halicarn. lib. ii. JENNINGS's Jewish Ant. vol. i. p. 274.*

No. 1273. — 2 TIMOTHY ii. 15.

Rightly dividing the word of truth.

IT is possible that this is an allusion to what the Jewish high-priest or Levite did in dissecting the victim and separating the parts in a proper manner, as some were to be laid on God's altar, and others to be given to those who were to share in the sacrifice; others think it refers to guiding a plough aright, in order to divide the clods in the most proper and effectual manner, and make straight furrows. But perhaps the metaphor may be taken from the distribution made by a steward, in delivering out to each person under his care, such things as his office and their necessities required.

1274. — ii. 19. *The foundation of God standeth sure, having this seal.*] Many critics have justly observed, that the word *σφραγίς* often signifies an inscription, or the mark made by a seal, as well as the seal itself: and the expression is here used with peculiar propriety, in allusion to the custom of engraving upon some stones, laid in the foundation of buildings, the name of the person by whom, and the purposes for which the structure is raised; and nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience of Christians, than this double inscription.

No. 1275. — ii. 26. *That they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*] In order to understand this beautiful image, it is proper to observe that the word *αυανηψωσιν* signifies to awake from a deep sleep, or from a fit of intoxication, (ELSNER) and refers to an artifice of fowlers, to scatter seeds impregnated with some drugs, intended to lay birds asleep, that they may draw the net over them with the greater security. Dr. SHAW (*Travels*, p. 236.) mentions a method practised by the modern eastern fowlers of carrying before them a piece of painted canvass of the size of a door, by

means of which they stupify or astonish their game, and thus easily destroy them.

No. 1276. — iv. 6. *For I am now ready to be offered.*] “This is an allusion to that universal custom of the world of pouring wine or oil on the head of the victim immediately before it was slain: the apostle’s emphatical word signifies, wine is just now pouring on my head, I am just going to be sacrificed to pagan rage and superstition.” *Odyss. O. 258. EURIPIDIS, Bacchal. 284. SOPHOCLES, Electra. 272. DION. HALICARN. lib. vii. p. 461. edit. Hudson. POLYÆNI Stratagem. p. 458. Casaubon. Lugd. 1589.*

No. 1277. — TITUS, ii. 5.

Keepers at home.

JEALOUSY is so common and powerful among the people of the East, that their wives are very much confined to their houses. RUSSELL informs us (*Hist. of Aleppo*, p. 113.) that “the Turks of Aleppo being very jealous, keep their women as much at home as they can, so that it is but seldom that they are allowed to visit each other. Necessity, however, obliges the husbands to suffer them to go often to the bagnio, and Mondays and Thursdays are a sort of licensed days for them to visit the tombs of their deceased relations, which furnishes them with an opportunity of walking abroad in the gardens or fields; they have so contrived that almost every Thursday in the spring bears the name of some particular sheik (or saint) whose tomb they must visit on that day. (Their cemeteries and gardens are out of their cities in common.) By this means the greatest part of the Turkish women of the city get abroad to breathe the fresh air at such seasons, unless confined (as is not uncommon) to their houses, by order of the bashaw, and so deprived even of that little freedom which custom had procured them from their husbands.” The prohibitions of the bashaws are designed, or pretended to be designed at least, to prevent the breach of chastity, for which these liberties of going abroad might be supposed to afford an opportunity. For the same reason it may be apprehended that St. Paul joins the being *chaste and keepers at home* together. HARMER, vol. ii. p. 403.

No. 1278. — iii. 5. *The washing of regeneration.*] As washing is an act whereby purification is effected and defilement is removed, it is a very proper word to express that divine change which is produced by regeneration, and when connected with the ancient and universal practice of washing new-born infants, gives peculiar energy to the conver-

sation of Christ with Nicodemus on the subject of the new birth, as also to the phrase used by the apostle in this passage — *the washing of regeneration*.

Much attention was bestowed on the washing of infants. The Lacedæmonians, says *Plutarch*, in his *Life of Lycurgus*, washed the new-born infant in wine, meaning thereby to strengthen the infant. Generally, however, they washed the children in water, warmed perhaps in Greece, cold in Egypt. *PLAUTUS*, in his *Amphytrion*, speaks of such a washing:

Postquam peperit pueros, lavare jussit, nos ocepimus :

Sed puer ille quem ego lavi, ut magnus est, et multum valet !

No. 1279. — iii. 11. *Knowing that he that is such is subverted and sinneth, being condemned of himself.*] “In order to induce the criminal to confess his crimes, they (the Jews) said to him, *give glory to God*, that is, confess the truth and be your own judge. For the Jews were of opinion that criminals who confessed their crimes would partake in the happiness of a future state : and therefore they exhorted and pressed criminals not to draw down the hatred of God upon them, by obstinacy and stubbornness in concealing their crimes. St. Paul sometimes alludes to this custom ; as when he says, *happy is he that condemneth not himself in that thing which he alloweth*, *Rom. xiv. 22.* that is, who being convinced of the truth of a thing, is not weak enough to give testimony against himself, notwithstanding his conviction ; and when he says, *that a heretic is condemned of himself*, *Titus iii. 11.*” *LAMY’S Apparat. Bib. p. 206.*

No. 1280. — PHILEMON 19.

I, Paul, have written it with mine own hand.

THESE words are to be explained by the Roman laws, by which it was enacted, that if any man write that he hath undertaken a debt, it is a solemn obligation upon him. Whatsoever is written as if it were done, seems, and is reputed to have been done. From hence it appears that a man is bound as much by his own hand, or confession under it, as if any other testimonies or proofs were against him of any fact or debt. HAMMOND.

No. 1281. — HEBREWS, ii. 15.

And deliver them who through fear of death were all their lifetime subject to bondage.

THE apostle describes the state of the Jews as a state of bondage through fear of death. The reason of this fear is given in the preceding verse; the devil had the power of death. Hence he was called the angel of death; and the destroying angel. They imagined that this destroying angel had a power over men even after death. The Midrash avers, that when a man is buried, the devil, the angel of death, comes and sits upon the grave, bringing with him a chain partly of iron, partly of fire. Then causing the soul to return into the body, he breaks the bones and torments variously both soul and body for a season. Thus one of their solemn prayers on the day of expiation is, that they may be delivered from this punishment of the devil in their graves. Their prayer to this purpose in their Berachoth is, “that it may please thee, good Lord, to deliver us from evil decrees or laws; from poverty, from contempt, from all kinds of punishment, from the judgment of hell, *and from beating in the grave.*” A similar form of prayer is still in use among the Mahometans. *PIRIE’S Works*, vol. iii. p. 151.

No. 1282. — iv. 13. *All things are naked and opened unto the eyes of him with whom we have to do.*] It has been well observed that these words contain a graceful allusion to the custom in sacrificing of flaying off the skin from the victim and cutting it open, whereby all the vitals and inwards are exposed to full view; as *γυμνος*, signifies what had no cover; and *τετραχελισμενος*, what had no concealment within. *DODDRIDGE.*

No. 1283. — v. 7. *When he had offered up prayers and supplications.*] The word for *supplications* signifies branches of olive-trees covered with wool: *Harpocratian Lex.* p. 152. *ALEX. ab Alex. Genial. Dier.* l. v. c. 3. which such as sued

for peace carried in their hands. Hence it came to signify supplications for peace.

LIVY frequently mentions the custom, lib. xxv. cap. 25. lib. xxix. c. 16. lib. xxxv. c. 34. lib. xxxvi. c. 26. The passage in lib. xxix. c. 16. is much to the point. “*Decem legati Locrensiū, obsiti squalore et sordibus, in comitio sedentibus consulibus velamenta supplicium, ramos oleæ, (ut Græcis mos est) porrigentes, ante tribunal cum flebili vociferatione humi procubuerunt.*” Ten delegates from the Locrians, squalid and covered with rags, came into the hall where the consuls were sitting, holding out in their hands olive branches covered with wool, according to the custom of the Greeks, and prostrated themselves on the ground before the tribunal, with weeping and loud lamentation.

“As a signal of submission, they hung out from the walls the sacerdotal scarfs, and sacred vestments.” TACITUS, *Hist.* l. iii. c. 31.

“The inhabitants of Vienne had notice of their danger. They came forth in solemn procession, bearing in their hands the sacred vestments, and all the usual tokens of peace and humble supplication.” TACITUS, *Hist.* b. i. c. 66.

Olive-branches and sacred vestments were usually displayed in cases of distress, when the conquered sued for mercy. “*Ramos oleæ ac velamenta supplicum porrigentes, orare, ut reciperent sese receptosque tutarentur.*” LIVY, lib. xxiv. s. 30.

No. 1284. — vi. 16. *An oath for confirmation is to them an end of all strife.*] The manner in which an oath was taken amongst the Jews, and to which the apostle, writing to such, must be supposed to refer, was this: “He that swore took the book of the law in his hand, and stood and swore by the name of God, or by his surnames: the judges did not suffer any to swear but in the holy tongue: and thus he said, Behold, I swear by the God of Israel, by him whose name is merciful and gracious, that I do not owe this man any thing.” *Herodotus* says that the Arabians, when they swore at making covenants, anointed the stones with blood.

No. 1285. — vii. 26. *And made higher than the heavens.*] On the day of atonement the high-priest was carried to an

upper chamber in the Temple, called *the chamber of abtines*. In the account here given of the exaltation of Christ there may be an allusion to this circumstance.

No. 1286. — x. 1. *For the law having a shadow of good things to come, and not the very image of the things.*] Here is an allusion to the different state of a painting, when the *first sketch* only is drawn, and when the piece is *finished*; or to the first sketch of a painting when compared with what is yet more expressive than even the completest painting, an exact image. DODDRIDGE.

The law contained not the true image, nor even the picture, or exact representation of what was to be afterwards; but a very imperfect, rude, and rough draft of it. In this sense is the word *shadow* commonly used. *Fallit enim vitium specie virtutis et umbra.* JUVENAL, Sat. xiv.

GELLIUS, l. xvii. c. 20. expressing an impossibility in himself to come up to the beauty and perfection of PLATO's language, says, "*Proinde nos, ea quæ in Platonis oratione demiramur, non æmulari quidem, sed lineas umbrasque facere quæsimus et ausi sumus.*" What in PLATO we so very much admire, we have not presumed to come up to, but have endeavoured to draw the outlines and shadows. TULLY has used almost the very same expression: *Nos veri Juris germanæque justitiæ solidam et expressam effigiem nullam tenemus: umbra et imaginibus utimur.* *De Officiis*, l. iii. c. 17. We have not the perfect and express image of true and native justice, but we are forced to make use of the shadow and picture of it. When LACTANTIUS, lib. ii. c. 2. speaks of a statue of any god made like a man, he says, *In quo ne hominis quidem quicquam est præter umbram.* In which there is not any thing of a man but his shadow.

No. 1287. — x. 22. *Our bodies washed with pure water.*] Washings and purifications were very constantly performed by the Jews, and the people of the East in general. The water used on these occasions was required to be very pure, and was, therefore, fetched from fountains and rivers. The water of lakes or standing ponds was unfit for this purpose: so was also that of the purest stream, if it had been a considerable time separated from its source. Hence *recens aqua*, fresh water, is applied to this use in VIRGIL:

Occupat Æneas aditum, corpusque recenti
Spargit aquâ. —

Æn. vi. lin. 635.

The Jewish essenes made use of the purer sorts of water for cleansing, as we are informed by *Porphry*. To this practice the apostle seems to allude in these words: and Ezekiel in like manner says, *Then will I sprinkle clean water upon you, and ye shall be clean*, *Ezek.* xxxvi. 25. Sea-water, on account of its saltness, was preferred to any other. Hence *Aristeas* reports concerning some of the Jews who lived near the sea, that every day before matins they used to wash their hand in the sea. *POTTER'S Archæologia Græca*, vol. i. p. 222.

No. 1288. — x. 35. *Cast not away, therefore, your confidence.*] By the confidence here spoken of may be intended a profession of faith, which ought to be bold and courageous, firm and constant: or it may signify the grace of faith in its full assurance, which, as a spiritual shield, *Eph.* vi. 16. ought by no means to be cast away. It was reckoned infamous in soldiers to cast away or lose their shield: with the Grecians it was a capital crime, and punished with death. *ALEX. ab Alexand. Genial. Dier.* l. ii. c. 13.

“To abandon their shield is a flagitious crime: the person guilty of it is interdicted from religious rites, and excluded from the assembly of the state. Many who survived their honour on the day of battle, have closed a life of ignominy by a halter.” *TACITUS, De Mor. Germ.* i. 6.

This continued to be so several years after the time *TACITUS* speaks of, since we find that a heavy fine was imposed by the Salic law on him who falsely accused another of that heinous offence. *Si quis ingenuus homo alio improperaverit, quod scutum suum jactasset, et in fuga lapsus fuisset, et non potuerit adprobare. D. C. den. culpabilis judicetur.* See the *Salic Laws*, tit. xxxiii. cap. 5.

The Lacedemonian women, when they presented the shields to their sons going to battle, were accustomed to say, “Either bring this back, or be brought back upon it:” alluding to the custom of bringing back a slain soldier on his own shield, a proof that he had preserved it to the last,

and had been faithful to his country. They used also to excite their courage by delivering to them their father's shields, with the following short address: "This shield thy father always preserved, do thou preserve it also, or perish." *Lacenarum Apophthegmata, Plut. Opera. a Wittenbach, vol. i. p. 682.*

No. 1289. — xi. 35. *Tortured.*] It does not seem to be determined whether the *torture* here spoken of was a mode of punishment distinct from others, or whether the term is not to be taken in a general sense for all kinds of capital punishment and violent death. DODDRIDGE says the original word signifies a peculiar sort of torture, which was called that of the tympanum or drum, when they were extended in the most violent manner, and then beaten with clubs, which must give exquisite pain, when all the parts were on such a stretch.

"On the 15th of Nov. 1779, Mr. Antes, returning from a short country excursion to Grand Cairo, was seized by some of the attendants of Osman Bey, a Mamaluke chief: and, after stripping him of his clothes, they demanded money: which he not having about him, they dragged him before the Bey, telling him that he was a European, from whom he might get something. In order to extort money from him, the Bey ordered him to be bastinadoed: they first threw him down flat on his face, and then bent up his legs, so that the soles of his feet were horizontal: they then brought a strong staff about six feet long, with an iron chain fixed to it at both ends. This chain they threw round both feet above the ancles, and twisted them together, and two fellows on each side, provided with what they call a corbage, held up the soles of the feet by means of the stick. When thus placed, an officer whispered in his ear, "Do not suffer yourself to be beaten; give him a thousand dollars, and he will let you go." Mr. Antes, not willing to give up the money which he had received for the goods of other merchants, refused: the two men then began to beat the soles of his feet, at first moderately: but when a second application for money was refused, and then the demand was two thousand dollars, they began to lay on more roughly, and every stroke felt like the application

of a red hot poker. Finding they could get no money, supposing he might have some choice goods, a third application was made to him by the officer: he told him he had a fine silver mounted blunderbuss at his lodging which he would give. The Bey asked what he offered: the officer sneered, and said, *Bir carabina*, i. e. one blunderbuss; on which the Bey said, *Ettrup il kulp*, beat the dog. Then they began to lay on with all their might. At first, the pain was excruciating, but, after some time his feeling grew numb, and it was like beating a bag of wool. Finding that nothing was to be got from him, and knowing that he had done nothing to deserve punishment, the Bey ordered them to let him go. One of the attendants anointed his feet, and bound them up with some rags, put him on an ass, and conducted him to his house in Cairo, and laid him on his bed, where he was confined for six weeks before he could even walk with crutches; and for more than three years his feet and ancles were very much swelled: and, though twenty years had elapsed when he published this account, his feet and ancles were so affected, that, on any strong exertion, they were accustomed to swell. ANTES' *Observations on the Manners of the Egyptians*, p. 146.

No. 1290. — xii. 1. *Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.*] CAPELLUS thinks that the *cloud of witnesses* is an allusion to vast numbers of birds flying together like a cloud. *Isaiah* lx. 8. The word *witnesses* certainly refers to the Olympic race, where persons were appointed to stand at the mark, to observe who first came thither, and give evidence in favour of the conqueror, upon whom a crown was bestowed according to their testimony.

We find a similar mode of expression in the following authors :

— ἅμα δὲ νέφος ἐπ' ἔοιο πεζῶν.

Iliad. l. iv. v. 274. et l. xxiii. v. 133.

A cloud of heroes blacken'd all the ground.

POPE.

Rex contra peditum equitumque nubes jactat.

LIVIUS, l. v.

Insequitur nimbus peditum.

Æneid, l. vii. v. 793.

Facta nube premunt.

Æneid, l. xii. v. 254.

Volucrum nubes.

STATIUS, *Sylv.* l. i.

Nor wanted clouds of foot.

Parad. Regained, b. iii.

No. 1291. — xii. 2. *Looking unto Jesus, the author and finisher of our faith.*] Some eminent writers are of opinion that Christ is called the *author and finisher of faith*, in allusion to the judges of the games, who set laws before the contenders, whereby they were to govern themselves, and then adjudged the crowns to the conquerors. Thus, says Mr. DUNLOP, (*Sermons*, vol. i. p. 309.) he eases us of our burdens, animates our faintness, retards the progress of our enemies, and at length will, with his own hand, set upon our heads that beautiful diadem which he hath purchased with his own blood.

No. 1292. — xii. 3. *Consider him that endureth such contradiction of sinners against himself.*] The original word *αναλογισαθε*, *consider*, is very emphatical. *Erasmus Schmi-dius* observes, that it is a metaphor taken from arithmetical and geometrical proportions, so that it signifies the great accuracy and exactness with which they should consider the author and finisher of their faith, and especially the analogy between his case and their own.

No. 1293. — xii. 4. *Ye have not yet resisted unto blood, striving against sin.*] It has been justly observed by several commentators, that there are many agonistical terms in this context. In the phrase before us there seems to be an allusion to the *pugiles*, or boxers, who fought erect, with their hands stretched out, and were often besmeared with blood. SAURIN observes, in his illustration of this text, (*Serm.* ix. p. 90.) that sometimes men were killed by the blows of the *cæstus*.

No. 1294. — xii. 11. *The peaceable fruit of righteousness.*] This may possibly allude to the crown of *olive* given to the victor in the Olympic games, which was also an emblem of *peace*. The learned *Bos* would translate the word *ειρηνικον*, *pleasant, joyful*, it being usual to express pleasure and happiness by peace. WOLFIUS is of opinion, that

the expression refers to that *peace with God* which we obtain by faith. *Curæ Philolog.* vol. iv. p. 783.

No. 1295. — xiii. 15. *By him let us offer the sacrifice of praise to God.*] Among the Jews there was a sort of sacrifices called peace-offerings. These were not intended to make peace with God, but rather to preserve it. Burnt-offerings, sin-offerings, and trespass-offerings, were all presented under the notion of some offence committed, and some guilt contracted, which they were the means of removing. But in the peace-offerings, the offerer was supposed to be at peace with God; and the offering was made rather in a way of thankful acknowledgment for mercies received, or as accompanying vows for obtaining further blessings, or in a way of free devotion, as a means of continuing and preserving peace with God. Thus the peace-offerings were distinguished into sacrifices of thanksgiving, votive offerings, and voluntary or free-will offerings, *Levit.* vii. 11, 12. The sacrifice of thanksgiving is evidently referred to by the apostle in these words. JENNINGS'S *Jew. Ant.* vol. i. p. 335.

No. 1296.—JAMES, i. 14.

But every man is tempted, when he is drawn away of his own lust, and enticed.

THE original words have a singular beauty and eloquence, containing an allusion to the method of drawing fishes out of the water with a hook concealed under the bait, which they greedily devour. DODDRIDGE.

No. 1297. — i. 27. *Pure and undefiled religion.*] Archbishop TILLOTSON (*Works*, vol. ii. p. 581.) has justly observed, that there seems here to be an allusion to the excellence of a precious stone, which consists much in its being καθαρά καὶ ἀμικτός, *clear and without flaw or cloud*: and surely no gem is so precious or ornamental as the lovely temper here described.

No. 1298. — ii. 2. *If there come unto your assembly a man with a gold ring.*] By the assembly here mentioned we are not to understand a congregation convened for public worship, as is commonly represented, but a court of judicature, in which men are too apt to favour the cause of the rich against the poor. VITRINGA, *De Vet. Syn.* l. iii. p. 1. ch. 11. The phrase, *Sit thou under my footstool*, naturally refers to courts of justice, where the judge is commonly exalted upon a higher seat than the rest of the people. The apostle also says, that such a respect of persons as he here speaks of is contrary to the law, and that those who are guilty of it *are convinced of the law as transgressors*. Now there was no divine law against distinction of places in worshipping assemblies, into those which were more or less honorable; this must, therefore, refer to the law of partiality in judgment. *Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty, Levit. xix. 15.* The Talmudists say it was a rule that when a poor man and a rich man pleaded together in

judgment, the rich should not be bid to sit down, and the poor to stand; but either both shall sit, or both shall stand. To this rule or custom the apostle seems to refer, when he insinuates a charge against them of saying to the rich man, *Sit thou here in a good place, and to the poor, Stand thou there.* JENNINGS's *Jewish Ant.* vol. ii. p. 66.

No. 1299. — ii. 2. *A man with a gold ring.*] By this circumstance the apostle describes a rich man. Among the Romans, those of the senatorian and equestrian orders were distinguished from the common people by wearing a gold ring. In time the use of them became promiscuous. The ancients used to wear but one.

No. 1300. — iv. 15. *If the Lord will.*] It was a custom among the Jews to begin all things with God. They undertook nothing without this holy and devout parenthesis, *If God will.* They otherwise expressed it, *If the Name please*; or, *If the Name determine so.* The phrase was so common that they abbreviated it, using a letter for a word. But this was not peculiar to the Jews; it was common with all the eastern people. Few books are written in Arabic, but they begin with the word *Bismillah, In the name of God.* With the Greeks, the expression is *συν Θεω*: with the Latins, *Deo volente.*

Ab Jove principium.

VIRG. *Eclog.* iii. v. 60.

A Diis immortalibus sunt nobis agendi capiendi primordia.

CICERO, *de Leg.* l. xi.

See GREGORY's *Works*, p. 99.

No. 1301. — v. 5. *Ye have nourished your hearts, as in a day of slaughter.*] Mr. BLACKWALL, (*Sacred Classics*, vol. ii. p. 183.) in speaking of this passage, says, "The ordinary reader cannot see the relation between a day of slaughter, and such high indulgence and merriment. The ideas seem to be oddly put together; the pertinence of the passage may at least be doubted, and the grace of the metaphor is entirely lost. *Εν ημερα σφαγης* might not improperly be rendered, *in a day, or time of public feasting, or feasting upon sacrifice.* It was the custom of all nations, in times of joy or happy success, first to offer some peculiar parts of the sacrifice by way of burnt-offering, in gratitude

and acknowledgment to their gods, and then to entertain and feast themselves upon all the rest, prepared and dressed for them, with great freedom and gaiety of heart; and upon these occasions the people often ran into great disorders and indecencies, to which the apostle here alludes." See HOMER, *Il.* i. 467.

No. 1302. — v. 14. *Anointing him with oil in the name of the Lord.*] "In Yemen, the anointing of the body is believed to strengthen and protect it from the heat of the sun, by which the inhabitants of this province, as they wear so little clothing, are very liable to suffer. Oil, by closing up the pores of the skin, is supposed to prevent that too copious transpiration which enfeebles the frame; perhaps, too, these Arabians think a glistening skin a beauty. When the intense heat comes in, they always anoint their bodies with oil. At *Sana*, all the Jews, and many of the Mahometans, have their bodies anointed whenever they find themselves indisposed." NIEBUHR, vol. ii. p. 274. This in some degree explains the direction of the apostle James, the meaning of which will be, to do that solemnly for the purpose of healing, which was often done medically; and accordingly we find *Solomon*, in many places of his Proverbs, speaking of administering ointment, which rejoices the heart, which may be a healing medicine to the navel, &c.

The Egyptian physicians administered medicines by a certain old formulary, which they were not to depart from on pain of death. DIODORUS SICULUS, vol. i. p. 93. *Wesseling*. 1746. Whatever the distemper might be, they anointed the sick with oil. One of their medical prescriptions was in this form. *Qui capite dolet, aut quem invasit scabies, ungat se oleo.* He who is afflicted with pains in his head, or eruptions in his body, let him anoint himself with oil. Oil was deemed of such supreme efficacy, that one of the rabbies gives his dispensation, for anointing the sick with it, even on the Sabbath. See *Mark* vi. 13. Vide MOSHEIM, *Eccl. Hist.* vol. i. p. 130.; LAUNOIUS, *De Sacramentis Uctionis Infirmorum*, cap. i. p. 444. vol. i.; *Oper. et IKENII Dissert. Phil. Theol.* vol. ii. p. 605.

No. 1303. — 1 PETER, i. 5.

Kept by the power of God.

THE original word, *φρερμενες*, is very emphatical, and properly signifies being kept as in an impregnable garrison, secure from harm, under the observation of an all-seeing eye, and protection of an almighty hand.

No. 1304. — i. 18, 19. *Ye were not redeemed with corruptible things, as silver and gold — but with the precious blood of Christ, as of a lamb without blemish and without spot.*]

It has been conjectured that buying and selling was originally conducted by the exchange of one article for another, as cattle for land; and that the money then used had the stamp of cattle upon it. Agreeably hereto it is thought that among the Latins the word *pecunia* came to denote money from *pecus*, cattle. And on the same account that proverbial saying among the Greeks, *Βες επι γλωττη*, there is a bull (or cow) upon his tongue, came to be applied to one who was bribed to silence by money which had on it the stamp of a bull. To the money used among the Hebrews having on it the stamp of a lamb, St. Peter is thought by some to allude in these words. *Companion to Holy Bible*, p. 26.

No. 1305. — ii. 4. *A living stone.*] By a metaphor taken from plants, which stick fast to their roots, and are nourished by juice ascending from them, stones which remain still in the quarry are said to be living. By this epithet here is meant the firmness of that thing which is signified by the name of a stone, for nothing is firmer than stones growing in a quarry, or cleaving fast to a rock by their roots. For this reason a steady and inflexible purpose of mind is compared by OVID to such a stone, where he speaks of Anaxaretes:

Durior et ferro, quod Noricus excoquit ignis,
Et saxo quod adhuc vivum radice tenetur.

Metam. 14.

See COOKE'S *Enquiry into the Patriarchal and Drudical Religion*.

No. 1306. — iii. 3. *Of plaiting of the hair.*] This was a way of adorning themselves that was practised in the East anciently, and still continues to be the common usage of those countries. The Editor of the *Ruins of Palmyra*, (p. 22.) found that it anciently prevailed there, for he discovered with great surprise mummies in the Palmyrene sepulchres, embalmed after the ancient Egyptian manner, by which means the bodies were in such a state of preservation, that among other fragments which he carried off with him was the hair of a female, plaited exactly after the manner commonly used by the Arabian women at this time. HARMER, vol. ii. p. 381.

All the Grecian and Roman women wore their hair long; on this they lavished all their art, disposing it in various forms, and embellishing it with divers ornaments. In the ancient medals, statues, and basso relievos, we behold these platted tresses which the apostle condemns. 1 *Tim.* ii. 9. 1 *Cor.* xi. 14, 15. EURIPIDES, *Bacchæ*. ver. 829. Βαθειαν κατακεχυμένοι την κομην γυναικων δικην. They wear their hair long and flowing like women. STRABO, lib. iii. p. 154. Paris, 1620. STRABO, p. 467. CASAUBON; CLEM. ALEX. *Pædag.* lib. iii. p. 224. Paris, 1629. ANDRON. RHODIUS, lib. iii. v. 46. Edit. 1641.

No. 1307. — iii. 3. *And of wearing of gold.*] The Jewish women used to wear a crown of gold on their heads in the form of the city of Jerusalem, called a golden city; this they wore after its destruction in memory of it. They might not go out with it on the Sabbath-day. “Much time is consumed in combing and braiding the hair after bathing; and at the greater festivals, in enriching and powdering it with small bits of silver, gilded, resembling a violin in shape, and woven in at regular distances.” CHANDLER'S *Travels in Greece*, p. 123. The apostle here means to discourage whatever was excessive and extravagant.

No. 1308. — iii. 18. *For Christ also hath once suffered for sins, the just for the unjust.*] The notion of the victim's being substituted to suffer death and be consumed in the room of the transgressor for whom it was offered, is very

ancient, and was commonly received among Gentiles and Jews, as well as Christians. Thus OVID supposes the sacrificed animal to be a vicarious substitute, the several parts of which were given as equivalents for what was due by the offerers.

Cor pro corde, precor; pro fibra sumite fibras;
Hanc animam vobis pro meliore damus.

Fast. l. 6.

No. 1309. — iv. 3. *For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.*] Much of the distinguishing spirit of this passage is lost when it is understood as descriptive of the immoralities in common life, and not as giving an account of the polluted nature of what the heathens called sacred transactions. The first word here used, *lasciviousness*, refers to lewd practices: the second, *lusts*, to irritation of voluptuous desire: the third, Οἰνοπλυσία, translated *excess of wine*, seems to mean *buffoonery through drinking too much wine*: the other two words *revellings* and *banquetings*, mean riotous and excessive eating and drinking.

An extract from MAILLET (*Lett.* x. p. 59.) will illustrate the ridiculous buffoonery here alluded to. “ You can hardly imagine how many traces of this ancient religion are still met with in Egypt, which have subsisted there for many ages. In fact, without speaking of their passion for pilgrimages, which, notwithstanding its having changed its object, is nevertheless the same, the modern Egyptians have still the same taste for processions that was remarked in their ancestors. There is perhaps no country in the world where they are more frequent than they are here. All the difference that I find in the matter is, that the ancients practised them in honor of their idols, and that the Egyptians of our days perform them in honor of their santons or saints, who are not much better. As to what remains, there is no regularity in these ceremonies, neither in their way of walking, nor in their vestments: every one dresses himself as he likes: but those that are in the most grotesque and most ridiculous habits are always most

esteemed. Some dance; others caper; some shout. In one word, the great point is, who shall commit most follies in these extravagant masquerades. The more they do, the more they believe themselves possessed by the spirit of their prophet." HARMER, vol. iv. p. 384.

No. 1310. — v. 4. *Chief shepherd.*] In ancient times, when flocks and herds of cattle were very numerous, the care of them required the attention of many shepherds; and that every thing might be conducted with regularity, it was necessary that one should preside over the rest. This we find was customary; and hence, in 1 Sam. xxi. 7. we read that Doeg was the *chief of the herdsmen* that belonged to Saul; and in some curious remarks on the sheep-walks of Spain, published in the *Gentleman's Magazine for May, 1764*, we are informed, that in this country (where it is not at all surprising to meet with eastern customs still preserved from the Moors) they have to this day, over each flock of sheep, a *chief shepherd*. "Ten thousand compose a flock, which is divided into ten tribes. One man has the conduct of all. He must be the owner of four or five hundred sheep, strong, active, vigilant, intelligent in pasture, in the weather, and in the diseases of sheep. He has absolute dominion over fifty shepherds and fifty dogs, five of each to a tribe. He chooses them, he chastises them, or discharges them at will. He is the *præpositus*, or the *chief shepherd* of the whole flock."

Diodorus relates, from Ctesias, that Simma was overseer of the royal flocks under Ninus, King of Syria. According to Plutarch, Samo managed the flocks and herds of Neoptolomus, the King of the Molossians. Tyrrhus is named governor of the royal flocks by VIRGIL.

Tyrrhus que pater, cui regia parent
Armenta, et late custodia credita campi. *Æn.* 10.

LIVY (b. i.) informs us, that Faustus held the same office under Numitor, king of the Latins.

No. 1311. — v. 8. *As a roaring lion.*] For the illustration of this passage it may be observed, that the roaring of the lion is in itself one of the most terrible sounds in nature; but it becomes still more dreadful, when it is

known to be a sure prelude of destruction to whatever living creature comes in his way. Hence that question in *Amos iii. 8. the lion hath roared, who will not fear?* The lion does not usually set up his horrid roar till he beholds his prey, and is just going to seize it. BOCHART, vol. ii. p. 729.

No. 1312. — 2 PETER i. 5.

And besides this, giving all diligence, add to your faith virtue.

DODDRIDGE thus paraphrases and explains this passage; *and for this purpose applying with all possible diligence, as you have believed the Gospel, be careful to accompany that belief with all the lovely train of attendant graces; associate as it were to your faith, virtue, true fortitude, and resolution of mind, which may enable you to break through that variety of dangers with which your faith may be attended.* The word *ἐπιχορηγησαίτε*, translated *add, associate*, properly signifies to *lead up*, as in dance, one of these virtues after another, which he mentions, in a beautiful and majestic order.

No. 1313. — i. 20. *No prophecy of the Scripture is of any private interpretation.*] The word *ἐπιλυσίς* seems to be agonistical, and signifies the starting, or watch-word, or sign, upon which the racers set out, or began their course. The place from whence they set out is called *ἀφετηρία*, where, when they set out, they are said to be let loose, and this is literally, *ἐπιλυεσθαι*; to this is the sending of prophets here compared, who are said to run. *Jer. xxiii. 21. Ezek. xiii. 6, 7. They ran, and I sent them not, i. e. I gave them no watch-word to run, as in the Psalmist, God gave the word, great was the company of preachers.*
HAMMOND.

No. 1314. — 1 JOHN iii. 17.

Bowels of compassion.

THE inhabitants of Otaheite have an expression that corresponds exactly with this phraseology. They use it on all occasions when *the passions give them uneasiness*; they constantly refer pain from grief, anxious desire, and other affections, to the *bowels* as their seat, where they likewise suppose all operations of the mind to be performed. Cook's *Voyage to the Pacific Ocean*.

No. 1315. — JUDE 4.

For there are certain men crept in unawares, who were before of old ordained to this condemnation.

THOSE who were summoned before the courts of judicature, were said to be προγεγραμμενοι εις κρισιν, because they were cited by posting up their names in some public place, and to these judgment was published or declared in writing. *Elsner* remarks, that the Greek writers apply the term προγεγραμμενους to those whom the Romans called *proscriptos*, or proscribed, *i. e.* whose names were posted up in writing in some public place, as persons doomed to die, with a reward offered to whoever would kill them. He says also, that those persons who are spoken of by St. Jude, as *before of old ordained to this condemnation*, must not only give an account to God for their crimes, and are liable to his judgment, but are *destined* to

the punishment they deserve, as victims of the divine anger.

No. 1316. — ver. 12. *These are spots in your feasts of charity.*] It is commonly supposed that St. Jude here refers to the primitive Christian love-feasts. But LIGHT-FOOT and WHITBY apprehend the allusion is rather to a custom of the Jews, who on the evening of the Sabbath had their *κοινωνία* or communion, when the inhabitants of the same city met in a common place to eat together.

No. 1317. — ver. 23. *Hating even the garment spotted by the flesh.*] In all holy worship their clothes were to be without spots or stains, loose and unbound. If they had been touched by a dead body, or struck by thunder, or any other way polluted, it was unlawful for the priest to officiate in them. The purity of the sacerdotal robes is frequently insisted on in the poets:

Casta placent superis; purâ cum veste venito.

POTTER'S *Archæol. Græc.* vol. i. p. 224.

No. 1318. — REVELATION i. 9.

I, John, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

THIS punishment in the Roman law is called *capitis diminutio*, because the person thus banished was disfranchised, and the city thereby lost an head. It succeeded in the room of that ancient punishment, *aquâ et igni interdicere*, whereby it was implied, that the man must, for his own defence, betake himself into banishment, when it became unlawful for any to accommodate him with lodging, diet, or any other necessary of life. But this banishing into islands was properly called *disportatio*, being accounted the worst kind of exile, whereby the criminal forfeited his estate, and being bound, and put on board ship, was, by public officers, transported to some certain island (which none but the emperor himself might assign), there to be confined in perpetual banishment. The place to which St. John was carried was Patmos, a little island in the Archipelago, now called Palmosa, mountainous, but moderately fruitful, especially in wheat and pulse, though defective in other commodities. The whole circumference of the island is about thirty miles, and on one of the mountains stands a town of the same name, having on the top of it a monastery of Greek monks; and on the north side of the town the inhabitants by tradition shew an house in which the apocalypse was written, and, not far off, the cave where it was revealed, both places of great esteem and veneration with the Greeks and Latins. WELLS'S *Geography of the New Testament*, part ii. p. 128.

“As we descended from the great Monastery of St. John, we turned off upon our right to visit a smaller edifice of the same nature, erected over a cave, or grot, where the pocalypse, attributed to that evangelist, is said to have

been written. It can hardly be considered as any other than a hermitage, and it is intirely dependant upon the principal monastery." CLARKE'S *Travels*, vol. iii. p. 357. and TOURNEFORT, *Voyage du Levant*, tom. ii. p. 145. à Lyon, 1717.

No. 1319. — i. 16. *Out of his mouth went a sharp two-edged sword.*] The word is sometimes used in a figurative and metaphorical sense in the Scriptures. Thus the Psalmist says, speaking of his enemies, *that swords are in their lips*, *Psal. lix. 7.* and it is said of our Lord, *that out of his mouth went a sharp two-edged sword.* This representation appears to correspond with the practice of some people with respect to this weapon. THEVENOT has mentioned an incident which throws considerable light upon this point; he says, (part i. p. 229.) "The galliot being out a cruising, met with a Turkish galliot, and having laid her athwart hauze, met with a stout resistance. The Turks who were on board of her, *having a naked sword between their teeth*, and a musket in their hands, beat off their adversaries." How this naked sword was used in combat does not appear, but if this ever had been part of a military custom, the figure of a sword issuing from the mouth seems as if it might be justified by matter of fact; and this expression may rank among those which occur in circumstances may have formed.

No. 1320. — ii. 1. *The angel of the church.*] Next to the chief ruler of the synagogue was an officer, whose province it was to offer up public prayer to God for the whole congregation, and who on that account was called the angel of the church, because as their messenger he spake to God for them. Hence the pastors of the seven churches of Asia are called by a name borrowed from the synagogue. JENNINGS'S *Jewish Ant.* vol. ii. p. 55.

No. 1321. — ii. 10. *I will give thee a crown of life.*] A crown of life is promised to those who are faithful unto death as an everlasting reward for their fidelity. Dr. Gill considers it to be an allusion to the practice of some nations, who used to crown their dead. See MINUT. FELIX, p. 42.

Among other military honors which were granted, rich and splendid crowns, frequently of gold, were publicly

bestowed on the conqueror. ΣΤΕΦΑΝΟΥΣ ΕΠΙ ΤΑΙΣ ΝΙΚΙΑΣ
 ΣΥΧΝΟΥΣ—ΧΡΥΣΟΥΣ ΕΛΑΒΕ. He received several crowns of
 gold on account of his victories. DION CASSIUS, lib. xlii.
 p. 334. edit. *Reimar*. JOSEPHUS says that Titus gave
 crowns of gold to those who had distinguished themselves
 in the siege of Jerusalem. *Bell. Jud.* lib. vii. p. 404. *Haver-*
camp. See also *James* i. 12. 1 *Pet.* v. 4. 2 *Tim.* iv. 8.
 See HUGHES's *Travels*, vol. i. p. 164.

No. 1322. — ii. 17. *A white stone.*] The stone here
 referred to is such an one as was used in popular judicature,
 or in elections, the custom being to give the votes in either
 of these by such stones. These were either white or black;
 the white was a token of absolution or approbation, the
 black of condemnation or rejection. There were judges in
 the agonistical games, who awarded the prizes to the con-
 queror by the use of these stones, a white one, with the
 name of the person and the value of the prize, being given
 to such as were victorious.

OVID expressly mentions, that black and white stones
 were used to absolve or condemn persons at Argos.

Mos erat antiquus, niveis atrisque lapillis,
 His damnare reos, illis absolvere culpâ. *Metam.* lib. xv. lin. 42.

Those who vanquished their antagonists in the games, were
 honored with many envied advantages. Their victory was
 not only proclaimed by the herald, their name, their father's
 name, and the name of their country, recited aloud to the
 assembly, their temples adorned with a chaplet, and their
 conquests and virtues celebrated by odes and hymns, but
 they were entitled to privileges which extended through
 life, and conferred upon them respect and glory wherever
 they removed. The judges gave the conqueror a white
 stone or ticket, on which his name was inscribed, and the
 prize he had won was specified. Dr. *Ward* says, that this
 verse seems to allude to an ancient custom among the
 Romans, by which they cultivated and preserved a lasting
 friendship between particular persons and their families.
 The method of doing it was usually by a small piece of
 bone or ivory, and sometimes of stone, shaped in the form
 of an oblong square, which they called *Tessera*. This they

divided lengthwise into two equal parts, upon each of which one of the parties wrote his name, and interchanged it with the other. And by producing this when they travelled, it gave a mutual claim to the contracting parties, and their descendants, of reception and kind treatment at each other's houses, as occasion offered: for which reason it had the name of *tessera hospitalis*. WARD'S *Dissert.* lix. p. 231. HARWOOD'S *Introd.* 2. 331. Vid. DAUBUZ, *in loc.*

No. 1323. — ii. 17. *A new name written, which no man knoweth, saving he that receiveth it.*] DODDRIDGE on this passage says, I have sometimes thought *ο λαμβανων* may signify *one that hath received it*, as it seems a name given to any person must be known to others, or it would be given in vain; and then it intimates, that honor should be conferred upon such an one, which shall only be known to the inhabitants of that world to which he shall be admitted, and who have already received it; otherwise it must refer to a custom which has sometimes prevailed among princes, of giving particular names, expressing familiarity and delight, to distinguished favourites, by which to call them in the greatest intimacy of converse, whether by discourse, or by letter, and which have not been communicated to others, or used by them at other times.

When the Koosas, an African tribe, wish to do honor to any person, they give him a new name, the meaning of which nobody knows but the person who gives it. This mark of distinction is particularly bestowed upon any white people that come among them, and remain with them for any time. It is incomprehensible how soon a stranger is known throughout the country by his new appellation. LICHTENSTEIN'S *Travels in South Africa*.

The same custom is preserved by the Seneca Indians of North America. To give one a new name, and especially their own, they consider as the highest honor they can bestow, and reserve it for particular favorites. They begin with a speech, in which they explain the reason for naming the person: then they ask him if he accepts the name, and on being answered in the affirmative, chaunt, in a very curious manner, the song which they use at naming their

children, and when that is finished, they shake hands with the person, and call him by his new name. SCALIGER *de Emend. Temp.* lib. v. vi. CELLAR *ad Curtium*, lib. vi. c. 6.

No. 1324. — iii. 5. *The same shall be clothed in white raiment.*] The allusion seems to be to the custom of the Jewish sanhedrim in judging of priests fit for service. MAIMONIDES says, “they examined the priests concerning their genealogies and blemishes: every priest in whom was found any thing faulty in his genealogy was clothed in black, and veiled in black, and so went out of the court; but every one that was found perfect and right was clothed in white, and went in and administered with his brethren the priests.”

No. 1325. — iii. 12. *I will write upon him the name of my God.*] Great numbers of inscriptions are yet remaining brought from the Grecian cities of Europe and Asia, and some from islands in the neighbourhood of Patmos, in which the victories of eminent persons are commemorated. Some of these were placed *near* the temples of their deities, others were *in* the temples, to signify that they were put under their particular protection; upon these were inscribed the names of the deities, of the conquerors, and of the cities to which they belonged, and the names of the generals by whose conduct the victory was gained. Inscriptions also were sometimes placed upon pillars, to record the privileges granted to cities, and also the names of their benefactors.

Among the ancients, any person who had deserved well of his country, by heroic achievements, by conquering his competitors in the games, defeating his enemies in the field, negotiating advantageous and honorable treaties, or by any deeds which reflected singular renown on the national character and glory, had his name and his virtues recorded on pillars of brass or of marble, which were erected in the most conspicuous places, and very frequently fixed in temples. Στηλης επιγραφη, &c. He was honored with an inscription on a pillar witnessing his merit. DIONYS. *Halicarn.* lib. iii. p. 131. *Oxon.* Των ομολογιων, &c. A copy of the treaty they engraved on pillars, and deposited them in their temples. Ibid. lib. iii. 167. Vide. also Ibid.

lib. iv. p. 221. 628. Εν δε τω, &c. In the second there was a detail of all his actions, which he ordered to be engraven on pillars of brass, and to be fixed up before his chapel. DION. CASSIUS. lib. lvi. tom. 2. p. 832. 905. 919. 949. 981. edit. Reimar. Hamburg. 1750. *Quo testatior esset memoria, exemplum in pila lapidea incisum esse positum in publico.* C. NEPOTIS. ALCIBIADES. p. 115. edit. var. 1675. Vide also EUSEB. *Eccl. Hist.* lib. v. *Sub init. et* lib. x. p. 468. *Cantab.* The conditions of peace, the privileges granted to cities and states, and the names of illustrious commanders and benefactors to their country, were thus commemorated and honored.

Jamblicus mentions ancient pillars of Hermes, from whose inscriptions Pythagoras and Plato learned their philosophy. From these the ancient Egyptian books were transcribed. *Diodorus Siculus* informs us lib. i. that the Egyptian sacred books, which contained the history of their kings from the beginning, were preserved by the priests in the temples successively from ancient times. But besides the books which were transcribed from the Hermaical pillars, they laid up also the pillars themselves in their temples. When a learned person had made any discovery in arts or sciences, it was first publicly examined by a body of learned men, and if approved by them, it was engraved upon columns or pillars of stone, which were laid up in the temples. JACKSON'S *Chronological Antiquities*, vol. ii. p. 130. *Sanchoniathon* drew most of his history from inscriptions found in temples and on columns, both amongst the Hebrews and the heathens.

A speech made by Nero (TACITUS, lib. xiii. cap. 4. records it) gave universal satisfaction. *Dio* tells us that the senate ordered it to be engraved on a pillar of solid silver, and to be publicly read every year at the time when the consuls entered on their Magistracy. *Dio*, lib. lxi.

The history and theology of the ancient Phœnician gods was engraved on obelisks or pillars of wood and stone, and consecrated to the sun, who was the great god both of the Phœnicians and Egyptians. These pillars were set up in the places consecrated to the worship of Idols, and were also laid up in the inward and more secret parts of their temples. They

are frequently mentioned in Scripture and called Hammanim. *Lev.* xxvi. 30. *2 Chron.* xxxiv. 4. 7. *Isaiah* xvii. 8. xxvii. 9. *Ezek.* vi. 4. 6. The word is generally rendered by the seventy and Latin versions, statues, idols, groves, or temples. The learned *Spencer* thinks they were statues or columns of a conical or pyramidical form, which were dedicated to the sun. *Leg. Heb.* lib. ii. c. 25. JACKSON'S *Chronological Antiquities*, vol. iii. p. 8.

No. 1326.—iv. 1. *After this I looked, and behold a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me.]* This may probably allude to the custom of the Jewish church, that upon opening the gates of the temple the priests sounded their trumpets, to call the Levites and stationary men to their attendance. LOWMAN.

No. 1327.—iv. 3. *A rainbow.]* The whole race of mankind being deeply interested in this token of divine favour, it is not at all surprising to find the signification of such an important emblem preserved among various nations. HOMER, (*Il.* xi. v. 27.) with remarkable conformity to Scripture, speaks of the rainbow which Jove hath set in the cloud as a token to men. Iris, or the rainbow, was worshipped not only by the Greeks and Romans, but also by the Peruvians in South America when the Spaniards came thither. L'Abbé LAMBERT, tom. xiii. Vid. DAUBUZ, *in loc.*

No. 1328.—iv. 4. *Round about the throne.]* The situation of the elders is agreeable to the ancient manner of sitting in council or consistory among the Jews. There is a representation of this in *Daniel* vii. 9. *I beheld till the seats or thrones were pitched, not thrown down, as in our translation, and the ancient of days did sit in the midst of the other thrones, as the father or head of the consistory, and the judgment was set, (ver. 10.)* that is, the whole sanhedrim; the rest of the elders were seated on those thrones which were round about, and the books were opened preparatory to the judicature. HAMMOND and DAUBUZ, *in loc.*

No. 1329.—v. 8. *When he had taken the book.]* Some interpreters understand the delivering of this book into the

hands of Christ, as an act of inauguration, or investiture, into his regal power and authority, and that many of the expressions here used are taken from the ceremonies of solemn investitures, in which there are several instances of its having been done by the delivery of a book.

No. 1330. — v. 8. *Golden vials full of odours.*] Vials were of common use in the temple service, they were not like those small bottles which we now call by that name, but were like cups on a plate, in allusion to the censers of gold, in which the priests offered incense in the temple. These censers were a sort of cups, which, because of the heat of the fire burning the incense, were often put upon a plate or saucer. The common custom of drinking tea and other hot liquor out of a cup and saucer will shew the form of these censers. LOWMAN and DAUBUZ, *in loc. Ewaldi Emblemata Sacra*, vol. iii. p. 332.

No. 1331. — v. 14. *And the four-and-twenty elders fell down and worshipped him that liveth for ever and ever.*] It was the custom in the temple worship for the singers to make pauses. In every Psalm, say the Talmudists, the music made three intermissions; at these intermissions the trumpet sounded and the people worshipped. See LIGHT-FOOT's *Temple Service*, c. 7.

No. 1332. — vi.] St. John evidently supposes paintings or drawings in that volume which he saw in the visions of God; the first figure being that of a man on a white horse, with a bow in his hand, &c. The eastern manuscripts are thus ornamented. OLEARIUS, (p. 638.) describing the library belonging to the famous sepulchre of Schich Sefi, says, that the manuscripts are all extremely well written, beautifully bound, and those of history illustrated with many representations in miniature. The more ancient books of the East are found to be beautified in this manner; for *Pococke* speaks in his travels of two manuscripts of the Pentateuch, one in the monastery of Patmos, the other belonging to the bishop of Smyrna, adorned with several paintings well executed for the time, one of which is supposed to be above 900 years old. HARMER, vol. ii. p. 181.

No. 1333. — vi. 2. *A white horse.*] White horses were formerly used in triumphs in token of victory. To see a white horse in a dream was accounted a good sign by the Jews: and Astampsychus says, a vision of white horses is an apparition of angels. One of those angels, which the Jews suppose to have the care of men, is said to ride by them, and at their right hand upon a white horse.

Chrysostom says of the Emperor's procession, "they who accompany him are covered with gold. The two mules that draw his chariot are extremely white, and shining all over with gold." White horses and mules passed anciently amongst princes, as a mark of sovereignty. According to *Herodotus*, the Cilicians were obliged to give yearly to Darius, King of Persia, three hundred and sixty white horses. Dionysius, tyrant of Syracuse, says *Livy*, went forth from his palace in a chariot drawn by four white horses, and was imitated in it by Hieronymous, one of his successors. Nero also entered into Naples in a chariot with four white horses, according to *Suetonius*. Many popes took up the use of white horses, as a mark of sovereignty, and granted it to some prelates. As to the emperors of the west, they continued this use down to the lower ages. When the emperor Charles the Fourth paid a visit to his cousin Charles the Fifth, of France, this king, lest the Emperor should make his entry into Paris as into a city of his own dominions, sent a black horse for him, and another for his son, and he himself mounted on a white one, entered between them into Paris, as being alone sovereign there. JORTIN'S *Remarks on E. H.* vol. ii. p. 358. See also *Zech.* i. 8. *Rev.* xix. 11.

No. 1334. — vi. 8. *And I looked, and behold a pale horse, and his name that sat on him was Death.*] It is not unlikely that the figures representing death and the grave might have their names expressed by some motto or inscription, as it was a thing so well known in the medals of these times to write the names *Pietas*, *Felicitas*, *Virtus*, &c. under the figures designed to represent them.

No. 1335. — vii. 2. *And I saw another angel ascending from the East, having the seal of the living God.*] The bearing of a seal is a token of a high office, either by suc-

cession or deputation. *Gen.* xli. 42. *Esther* viii. 2. JOSEPHUS gives several instances of this, lib. xi. cap. 6. lib. xii. cap. 14. Thus in ARISTOPHANES the taking away of the ring signifies the discharging of a chief magistrate.

Και νυν αποδος τον δακτυλιον, ὡς ἔχει
Μοι ταμειυσειςι.

And a little after, the *giving* of a *ring* to another is the making of another steward, or chief magistrate, by the delivery of the badge of his office,

Παρ' εμε δε τῆλονι λαβων ταμειυε μοι.

It may be observed, also, that the lord chancellor, or lord keeper of the great seal, the lord privy seal, and the secretaries of state, among us, are appointed by the king's delivering to them the *seals* of their respective offices.

No. 1336. — vii. 9. *A great multitude — stood before the throne and before the Lamb, clothed with white robes.*] At the feast of tabernacles they walked every day round the altar with palm-branches in their hands, singing hosannah; during this ceremony the trumpets sounded on all sides. On the seventh day of the feast they went seven times round the altar, and this was called the great hosannah. Upon the last day of the feast they used to repeat their hosannah often, saying, “For thy sake, O our creator, hosannah: For thy sake, O our redeemer, hosannah: For thy sake, O our seeker, hosannah.” See the *Jewish Rituals*. There seems to be an allusion in these words to this custom. EWALDI *Emblemata Sacra*, vol. ii. 442.

No. 1337. — vii. 9. *And palms in their hands.*] Conquerors used to carry palm-tree branches in their hands. A. GELL. *Noct. Att.* l. iii. c. 6. Those who conquered in the Grecian combats not only had crowns of palm-tree given them, but carried branches of it in their hands. ALEX. *ab Alex. Genial. Dier.* l. v. c. 8. The Romans did the same in their triumphs. They sometimes wore *toga palmata*, a garment with the figures of palm-trees upon it, which were interwoven in it.

No. 1338. — viii. 1. *There was silence in heaven about the space of half an hour.*] Most interpreters agree, that this silence in heaven for half an hour is an allusion to the manner of the temple worship; while the priest offered incense in the holy place, the people prayed without in silence, *Luke i. 10*. On the day of expiation the whole service was performed by the high priest, to which particular service Sir I. NEWTON has observed an allusion. “The custom was on other days, for one of the priests to take fire from the great altar in a silver censer; but on this day, for the high priest to take fire from the great altar in a golden censer; and when he was come down from the great altar, he took incense from one of the priests who brought it to him, and went with it to the golden altar; and while he offered the incense, the people prayed without in silence; which is the silence in heaven for half an hour.” (*On Apoc. p. 264.*)

It was usual to enjoin silence at all religious invocations amongst the heathen nations. The priest began with the known expression *favete linguis*, lest any words of ill omen should injure the sacrifice. See HOR. *Ep. lib. iii. Od. 1*. VIRG. *Æn. lib. v.* TIBULL. *lib. ii. El. 2*.

No 1339. — ix. 19. *For their power is in their mouth and their tails.*] The power in the mouth and in the tails, as serpents, is plainly an allusion to those serpents which are supposed to have two heads, one at each end of their body, as PLINY describes the *amphisbœna*; *geminum caput amphisbœnæ, hoc est ad caput, et ad caudam, tanquam parum esset uno ore fundi venenum.* *Hist. Nat. lib. viii. cap. 23*. A proper representation of a furious and terrible invasion. LOWMAN, *in loc.*

No 1340. — ix. 20. *They should not worship devils.*] Mr. IVES, in his travels through *Persia*, gives the following curious account of *devil-worship*. “These people (the *Sanjacks*, a nation inhabiting the country about *Mosul*, the ancient *Nineveh*,) once professed Christianity, then Mahometanism, and last of all devilism. They say, it is true that the devil has at present a quarrel with God, but the time will come when the pride of his heart being subdued, he will make his submission to the Almighty; and, as the

deity cannot be implacable, the devil will receive a full pardon for all his transgressions, and both he and all those who paid him attention during his disgrace, will be admitted into the blessed mansions. This is the foundation of their hope, and this chance for heaven they esteem to be a better one, than that of trusting to their own merits, or the merits of the leader of any other religion whatsoever. The person of the devil they look on as sacred, and when they affirm any thing solemnly, they do it by his name. All disrespectful expressions of him they would punish with death, did not the Turkish power prevent them. Whenever they speak of him, it is with the utmost respect; and they always put before his name a certain title corresponding to that of highness, or lord." (P. 318.) The *Benjans*, in the East Indies, (according to the Abbé de GUYON, in his history of that country,) fill their temples or pagodas with his statues, designed in all the horrid extravagance of the Indian taste. The king of Calicut, in particular, has a pagoda wholly filled with the most frightful figures of the devil, which receives no other light than what proceeds from the gleam of a multitude of lamps. In the midst of this kind of cavern is a copper throne, whereon a devil formed of the same metal is seated, with a tiara of several rows on his head, three large horns, and four others that spring out of his forehead. He has a large gaping mouth, out of which come four teeth like the tusks of a boar. His chin is furnished with a long and hideous beard. He has a crooked nose, large squinting eyes, a face frightfully inflamed, fingers crooked like talons, and paws rather than feet. His breasts hang down upon his belly, where his hands are laid in a negligent posture; from his belly arises another head, uglier if possible than the first, with two horns, and a tongue hanging out prodigiously large, and behind him a tail like a cow's. On his tongue and in his hand are two figures almost round, which the Indians say are souls that he is preparing to devour. *Hist. of East Ind.* part. ii. c. 2. s. 1.

[The worshippers of the devil mentioned by Ives were also found by *Niebuhr* in the same country, in a village between Bagdad and Mosul, called Abd-el-asis, on the

great Zab, (a river which empties itself into the Tigris.) This village, says he, (*Travels*, part. ii. p. 344.) is entirely inhabited by people, who are called Jesidians, and also Dauâsin. As the Turks allow the free exercise of religion only to those who possess sacred books, that is, the Mahometans, Christians, and Jews, the Jesidians are obliged to keep the principles of their religion very secret. They therefore call themselves Mahometans, Christians, or Jews, according to the party of him who enquires what their religion is. Some accuse them of worshipping the devil under the name of Tschellebi, i. e. Lord; others say, that they shew great reverence for the sun and fire, that they are unpolished heathens, and have horrid customs. I have also been assured, that the Dauâsins do not worship the devil; but adore God alone, as the creator and benefactor of all mankind. They will not speak of Satan, nor even have his name mentioned. They say that it is just as improper for men to take a part in the dispute between God and a fallen angel, as for a peasant to ridicule and curse a servant of the Pacha, who has fallen into disgrace. That God did not require our assistance to punish Satan for his disobedience, it might happen that he might receive him into favour again, and then we must be ashamed before the judgement seat of God, if we had, uncalled for, abused one of his angels; it was, therefore, the best not to trouble one's self about the devil; but endeavour not to incur God's displeasure ourselves. When the Isidians go to Mosul, they are not detained by the magistrates, even if they are known. The vulgar, however, sometimes attempt to extort money from them. When they offer eggs or butter to them for sale, they endeavour first to get the articles into their hands, and then dispute about the price, or for this, or other reasons, to abuse Satan with all their might; on which the Dauâsin is often polite enough to leave every thing behind, rather than hear the devil abused. But in the countries where they have the upper hand, nobody is allowed to curse, unless he chooses to be beaten, or, perhaps, even to lose his life. ROSENMÜLLER.]

No. 1341. — xi. 2. *But the court which is without the temple leave out, and measure it not; for it is given unto the*

Gentiles.] There was a sort of proselytes among the Jews, called strangers of the gate. These were foreigners, who did not embrace the Jewish religion, (and are therefore improperly called proselytes,) yet were suffered to live among the Jews under certain restrictions; as, that they should not practise idolatry; that they should not blaspheme the God of Israel; and that they should keep the Jewish sabbath: these strangers were moreover permitted to worship the God of Israel in the outer court of the temple, which for that reason was called the court of the Gentiles. To this is the reference in the charge given to the angel in the passage above cited. JENNINGS'S *Jewish Ant.* vol. i. p. 143.

No. 1342. — xi. 3. *I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth.*] Sackcloth appears to have been made of hair, and as to its colour to have been black, the Scripture declares that the sun became *black as sackcloth of hair*. *Rev.* vi. 12. The prophets wore it as a dress at particular times, and agreeably to that custom the two witnesses are to be *clothed in sackcloth*. It was used in these cases to express distress, and as a token of mourning; it appears also to have been employed to enwrap the dead when about to be buried, so that its being worn by survivors was a kind of assimilation to the departed; and its being worn by penitents was an implied confession that their guilt exposed them to death. This may be gathered from an expression of *Chardin*, who says, Kel Anayet, the shah's buffoon, made a shop in the seraglio, which he filled with pieces of that coarse kind of stuff, of which winding-sheets for the dead are made. And again, the sufferers die by hundreds, wrapping cloth is doubled in price; however, in latter ages, some eastern nations might bury in linen, yet others still retained the use of sackcloth for that purpose. *Fragments Supplementary to Calmet's Dict.* No. 320.

Menander (cited by PORPHYRY, *De Abstin.* lib. iv. cap. 15.) takes notice of the *Syrians* observing the ancient custom of wearing *sackcloth* in times of *religious humiliation*.

—— παραδειγμα της Συρης λαβε ——

—— ειτα ΣΑΚΚΙΟΝ ελαβον, εις θ' οδον

Εκαθισαν αυτοι επι κοπρη, και την θεον

Εξιλασαντο τε ταπεινωσαι σφοδρα.

They then wear sackcloth, and besmear'd with filth,

Sit by the public road in humblest guise,

Thus placating the dread Atergatis.

And it appears from PLUTARCH, *De Superstit.* tom. ii. p. 168. D. edit. *Xylandr.* that the same was sometimes practised among the Greeks: Εξω καθηται ΣΑΚΚΙΟΝ έχων, κ. τ. λ. The superstitious man sits out of doors wearing *sackcloth*, or sordid rags, and often rolls himself naked in the dirt.

No. 1343. — xii. 1. *And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.]*

It was a well known custom at the time of this prophecy, to represent the several virtues and public societies, by the figure of a woman in some peculiar dress, many of which are to be seen on the Roman coins; in particular *Salus*, the emblem of security and protection, is represented as a woman standing upon a globe, to represent the safety and security of the world under the Emperor's care, as in a coin of Hadrian's; *globum pede calcans significans se imperante, orbi salutem publicam datam.* The consecration of the Roman emperors is expressed in their coins by a moon and stars, as in two of *Faustina*, to express a degree of glory superior to any on earth. LOWMAN, *Ewaldi Emblemata Sacra*, vol. iii. p. 483.

No. 1344. — xiii. 17. *And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.]* Many learned men have thought these expressions relate to the manner in which Ptolemy Philopater persecuted the Jews. “He forbade any to enter into his palace, who did not sacrifice to the gods he worshipped, whereby he excluded the Jews all access to him, either to the suing to him for justice, or the obtaining of his protection, in what case soever they should stand in need of it. He ordered by another decree, that all of the Jewish nation that lived in Alexandria should be degraded from the first rank of citizens, of which they had always hitherto been from the first founding of the city, and be enrolled in the third rank among the common people of Egypt, and that all of them should come thus to be en-

rolled, and at the time of this enrolment have the mark of an ivy-leaf, the badge of the god Bacchus, by an hot iron impressed upon them; and that all those who should refuse to be thus enrolled, and to be stigmatized with this mark, should be slaves; and that if any of them should stand out against this decree, they should be put to death." PRIDEAUX'S *Connection*, part ii. lib. 2. ann. ante C. 216.

No. 1345. — xiv. 4. *These are they who follow the Lamb whithersoever he goeth.*] It has been suggested that these words are probably an allusion to the oath taken by the Roman soldiers, part of which was, *to follow their generals wherever they should lead*. See 2 Sam. xv. 21. *Lydiæ Dissert. de Jurament.* c. ii. p. 258.

No. 1346. — xiv. 10. *The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.*] The wine of the wrath of God, and the cup of his indignation, are expressions taken from the language of the prophets. It was not only customary to treat friends with a cup of wine as a mark of affection, but to execute the sentence of death on offenders by making them drink a cup of wine, in which some strong poison had been infused. Such was the execution of Socrates by a cup of poison. *Grotius* seems to give a just account of the expression, *without mixture*, that it intimates, that the poisonous ingredients were infused in pure unmixed wine, to take a stronger tincture, and become a more deadly poison. LOWMAN.

No. 1347. — xvi. 5. *The angel of the waters.*] Among the Jews there was an officer, who was a priest, appointed to take care of the wells, fountains, and ditches about Jerusalem, that the people might have water at the feasts: in this office was Nicodemon ben Gorion, thought to be the Nicodemus mentioned in the gospel. Dr. LIGHTFOOT thinks that there is a reference to this person in the expression, *the angel of the waters*.

No. 1348. — xvi. 15. *And they see his shame.*] This is an allusion to the burning of the garments of those priests, who were found asleep when upon their watch in the temple. The Jewish writers give the following account of this custom. "The man of the mountain of the house

(the governor of the temple) goes round all the wards every night, with burning torches before him: and in every ward where the person does not stand upon his feet, the man of the mountain of the house says to him, Peace be to thee: if he find he is asleep, he strikes him with his staff, and he has power to burn his clothes."

No. 1349.—xvii. 5. *And upon her forehead was a name written, Mystery, Babylon the Great.*] It has been observed by interpreters, that lewd women were used to have their names written over their doors, and sometimes on their foreheads. *Stetisti puella in lupanari: et nemo te violavit: stetisti cum meretricibus, stetisti sic ornata, ut populo placare posses, ea veste quam leno dederat. Nomen tuum pependit in fronte, precia stupri accepisti.* SENECA, *Controvers.* lib. i. p. 96. tom. iii. *Edit. variorum.* Amstel. 1692. And that criminals among the Romans had an inscription of their crimes carried before them. In the first sense, as Mr. Daubuz observes, this inscription will denote a public profession of what is signified by it, or a public patronage of idolatrous doctrines and worship. In the second sense, it will denote the crimes for which she is condemned, and was punished by the foregoing plagues. Mr. Waple thinks this inscription is rather an allusion to the known inscription on the forehead of the high priest, Holiness to the Lord. Whereby is intimated, that this idolatrous persecuting government was an antichristian church, of a temper and spirit quite contrary to the true worship of the one true God. LOWMAN.

"It was customary with several nations to write inscriptions on the crowns of princes and heroes. To this practice there may be an allusion in these words, where Antichrist is described as a harlot, with an inscription on her forehead. The Jewish High Priest wore a crown with an inscription on it, to which, if the former reference will not be allowed, we may apply for an illustration of this passage. BRAUNIUS *De Vestitu Sacerd. Hebræor.* lib. ii. cap. 22. § 15. *Edit. Amstel.* 1680. § DCLXX. p. 636. *Edit.* 1701.

[As it is said in the above passage, that the woman who is the image of the city of Rome, had on her forehead the name Mystery, that is, bore the secret name of the city, the conjecture of Bishop Muntzer (*Archæological Essays*) is not

improbable, that St. John alluded to the name of the city of Rome, which was kept secret, and from the publication of which it was supposed the most fatal consequences for the city would ensue. It was an opinion very general among antient nations, that the tutelar deities left cities and temples, which were soon to fall into the hands of an enemy: Hence *Ezekiel* (xi. 23.), a short time before the taking of Jerusalem by the Chaldeans, beholds in a vision the glory of the Lord go up from the midst of the city, and stand on the mountain on the east of the city. Among the omens which preceded the destruction of the city and temple by Titus, TACITUS, (*History*, b. v. chap. xiii.) mentions from the popular tradition, that the gates of the temple suddenly opened, and a supernatural voice was heard, "that the gods were departing," and also their motion as they withdrew. With this opinion another was connected, which was entertained especially by the Romans, that the general of an army beseiging a city could evoke the tutelar deities by certain solemn incantations. But as it was imagined that the power of an incantation was connected with the true and proper name of the person against whom it was directed, and was without effect, if he was not called by it; it was pretended that Rome was not the real name of that city, but another one which, as well as the name of the tutelary deity, was kept a mystery to prevent an enemy's general from calling upon the tutelary gods. See PLINY, *Nat. Hist.* b. iii. chap. v. and MACROBIUS, *Saturnalia*, iii. 5. When John, therefore, in the above passage, says, that the woman who represented the city of Rome bore its secret name on her forehead, he hereby signifies that she is given up to her enemies by the publication of the name. ROSENMÜLLER.]

No. 1350. — xix. 10. *I fell at his feet to worship him.*] This appears to have been the act of homage usually paid to great men in the East, and which was now performed under impressions more solemn than those which were made by the presence of princes and kings. Mr. BRUCE thus describes the ceremony now alluded to. "The next remarkable ceremony in which these two nations (of Persia and Abyssinia) agreed, is that of adoration, inviolably

observed in Abyssinia to this day, as often as you enter the sovereign's presence. This is not only kneeling, but absolute prostration; you first fall upon your knees, then upon the palms of your hands, then incline your head and body till your forehead touches the ground; and, in case you have an answer to expect, you lie in that posture till the king, or somebody from him, desires you to rise." *Travels*, vol. iii. p. 270.

"We marched towards the emperor with our music playing, till we came within about eighty yards of him, when the old monarch alighting from his horse, prostrated himself on the earth to pray, and continued some minutes with his face so close to the earth, that, when we came up to him, the dust remained upon his nose." STEWART'S *Journey to Mequinez*.

No. 1351. — xix. 12. *He had a name written that no man knew but he himself.*] Among the Hindus it never has been customary to call any prince by his proper name. This custom has been communicated to the Burmas with such strength, that it is almost impossible to learn the name of any prince during his reign. His titles only can lawfully be mentioned; and the law is enforced with such vigour, that Burmas, even in Calcutta, shudder when requested to mention the dreadful name. Nor am I satisfied (says the writer of this article) that either Capt. Symes or I could ever procure the real name of the reigning monarch. *Asiatic Researches*.

Whenever the Chinese have occasion to mention the name of their sovereign, one of the imperial titles is used instead of the name.

No. 1352. — xix. 13. *A vesture dipped in blood.*] This may probably be an allusion to the vesture worn by the Roman generals, which was sometimes purple or scarlet. This was the garb in which they fought; and this circumstance is particularly recorded of Lucullus. ALEX. *ab Alex. Genial. Dier.* l. i. c. 20.

No. 1353. — xix. 16. *And he hath on his vesture, and on his thigh, a name written, King of kings, and Lord of lords.*] The modern hangings which are sent yearly from Cairo to Mecca, to place about the holy house there, as the Moham-

medans reckon it, are embroidered all over with letters of gold as long, broad, and thick, as a person's finger. THEVENOT, part i. p. 149.

It appears to have been an ancient custom among several nations, to adorn the images of their deities, princes, victors at their public games, and other eminent persons, with inscriptions upon them, expressive of their names, character, or some circumstance which might contribute to their honor. There are several such images yet extant, with an inscription, written either on the garment, or one of the thighs. HERODOTUS, (lib. ii. cap. 106.) mentions two figures of Sesostris, king of Egypt, cut upon rocks in Ionia, after his conquest of that country, with the following inscription across the breast, extending from one shoulder to the other: Εγὼ τῆνδε τὴν χώραν ὤμοισι τοῖσι ἐμοῖσι ἐκλήσαμεν, *I conquered this country by the force of my arms.* GRUTER, (p. 989. num. iii.) has published a naked statue made of marble, and supposed to represent the genius either of some Roman emperor, or of Antinous, who was deified by Hadrian, with an inscription on the inside of the right thigh, written perpendicularly in Roman letters, and containing the names of three persons. Near the statue, on the same side of it, stands an oval shield, with the names of two other persons, written round the rim, in letters of the same form. In the appendix to DEMPSTER's *Etruria Regalis*, (tom. ii. tab. 93.) is a female image of brass, clothed in a loose tunic down to the feet, with a shorter garment over it, on the right side of which is a perpendicular inscription in Etrurian characters, extending partly on the lower garment. This figure, from the diadem on the head, and other circumstances which accompany it, Philip Bonarota, the editor of that work, supposes to have been designed for some Etrurian deity. MONTFAUCON (*Antiq. Explic.* tom. iii. pl. 39.) has given us a male image of the same metal, dressed in a tunic, and over that another vestment something like a Roman toga, reaching to the middle of the legs, on the bottom of which is an Etrurian inscription, written horizontally. But that figure has a different attitude in DEMPSTER, (tom. i. tab. 40.) The like may be said of another female statue of marble clothed in a long tunic, and over that a palla, which

falling from the shoulders on the side of each arm, forms a sinus below the breast, where it has on its edge an Etrurian inscription, which runs in a curve line across the body, as it is represented in MONTFAUCON, *Antiq. Explic.* tom. iii. pl. 40. But in DEMPSTER, (tom. i. tab. 42.) the inscription appears on that part of the palla, which covers the right arm, and is more legible than the former. There are likewise in both those writers two male figures crowned with laurel, which MONTFAUCON calls combatants, as the laurel was an emblem of victory. But Bonarota takes one of them for an image of Apollo, which has a chain round the neck, a garment wrapped over the right arm, and a bracelet on the left, with half-boots on the legs: the rest of the body being naked, has an Etrurian inscription written downwards in two lines, on the inside of the left thigh. The other figure has the lower part of the body clothed in a loose vestment, with an inscription upon it, over the right thigh, perpendicularly written in Roman letters, which *Bonarota* has thus expressed in a more distinct manner than they appear in MONTFAUCON: POMPONIO VIRIO I. (*Ibid.* pl. 157. DEMPST. tom. i. tab. 24. tom. ii. ad fin. § 43.) To these may be added from MONTFAUCON, (*Ibid.* pl. 158.) a marble statue of a naked combatant, with a fillet about his head in token of victory. It is drawn in two views, one exhibiting the back, and the other the fore part of the body, the latter of which has in Greek letters, ΚΑΦΙΣΟΔΟΡΟΣ for ΚΑΦΙΣΟΔΩΡΟΣ perpendicularly inscribed on the outside of the left thigh: and the former the name ΑΙΣΧΛΑΜΙΟΥ in the like characters and situation on the right thigh: these together make one inscription signifying *Caphisodorus filius Æschlamii*. It may be sufficient to mention only one figure more of this sort, which is found both in MONTFAUCON, (tom. iii. pl. 40.) and DEMPSTER, (tom. i. tab. 45.) It is a brass image of a boy sitting, with a bulla hanging at his breast, a bracelet upon each arm and leg, a bird in his right hand, and an inscription in Etrurian characters, beginning at the upper part of his right thigh on the inside, and descending to the middle of his leg. This is supposed by *Dempster*, to be one of those images, which were consecrated to the lares, when boys

arrived at the age of puberty. Vid. PHIL. RUBENI. *Elect.* p. 45. and WARD'S *Dissertations on the Sacred Scriptures*, Diss. lx. p. 233. RAFFLES'S *History of Java*, vol. ii. p. 49.

No. 1354. — xxi. 2. *Prepared as a bride.*] In the East brides frequently change their dress, and are presented each time they do so to the bridegroom. D'ARVIEUX gives this account of the Arabs, (*Voy. dans la Pal.* p. 225.) "When the evening is come, the women present the bride to her future husband. The women who conduct her make him a compliment, who answers not a word, sitting perfectly still; with a grave and serious air. This ceremony is three times repeated the same evening; and whenever they change the bride's dress, they present her to the bridegroom, who receives her always with the same gravity. It is a sort of magnificence in the East, frequently to dress and undress the bride, and to cause her to wear in that same day all the clothes made up for her nuptials. The bridegroom's dress is also frequently changed for the same reason." An attention to this circumstance throws an energy into the words of St. John, when he speaks of the New Jerusalem coming down from God out of heaven, *prepared as a bride for her husband.* HARMER, vol. ii. p. 122.

No. 1355. — xxi. 19. *And the foundations of the wall of the city were garnished with all manner of precious stones.*] An extract from KING'S *Munimenta Antiqua*, vol. ii. p. 9. will clearly explain the description which St. John gives of the wall of the holy city. "The several alternate rows or courses of stone and brick (here described), as appearing in this wall, were by the Greeks who lived in Roman times called Θεμελιοι or Θεμελια, and are the kind of ornaments alluded to by St. John as being so highly beautiful, according to every one's apprehension, in his days; when in his emblematical representation of the walls of the holy city in the prophecy of the Revelation he speaks of such being formed of precious stones. The word Θεμελια is in our translation of the passage very improperly rendered, as far as relates to a consistency with our modern ideas, *foundations*, instead of *courses*: and this mistranslation occasions much confusion in the minds of most persons who attempt to read the prophet's sublime description.

Nevertheless, the reason why these alternate rows of either bricks or smooth flat stones were anciently called Θεμελιοι or Θεμελια, *foundations*, (though the word seems now so uncouth and unapplicable in our ears) is yet apparent enough. For whoever examines Roman walls attentively will find that most usually the broader alternate rows of rude stones, or flints, or rubble, and mortar, were evidently constructed merely by having the whole mass flung carelessly into a great *caisson*, or frame of wood, whose interior breadth was that of the wall; and whose depth was that of the space between the alternate rows of bricks: and whose length was sometimes more, sometimes less, just as suited convenience, and that the parts thus reared, one at the end of another, on and over each row of bricks, were united together afterwards, merely by means of very small loose stones and mortar, thrown into the narrow space left at the ends between them. As therefore these caissons were removed up from one row of bricks, or smooth stones, to another superior row in constant repetition, according as the wall advanced in height, and were placed successively upon every row; these substantial rows of bricks regularly placed might very well be called Θεμελιοι or Θεμελια, *foundations*, because indeed such they really were the whole way up to those identical building frames."

"This is not only a description of what must be exceeding beautiful in its appearance, but is moreover manifestly corresponding with the mode of building amongst the ancient Romans, who, it is well known, constructed their walls from the bottom to the top with *alternate layers*, or rows of bricks, and of white stone, and sometimes of black flints. Each of these layers was always of a considerable thickness, or breadth; and whilst their different colours formed a beautiful appearance to the eye, and were a most elegant kind of ornament, this mode of placing materials of different dimensions and substance in alternate rows greatly strengthened the work." KING's *Morsels of Criticism*, vol. i. p. 67.

FIRST INDEX.

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INCIDENTALLY ILLUSTRATED, OR ALLUDED TO,
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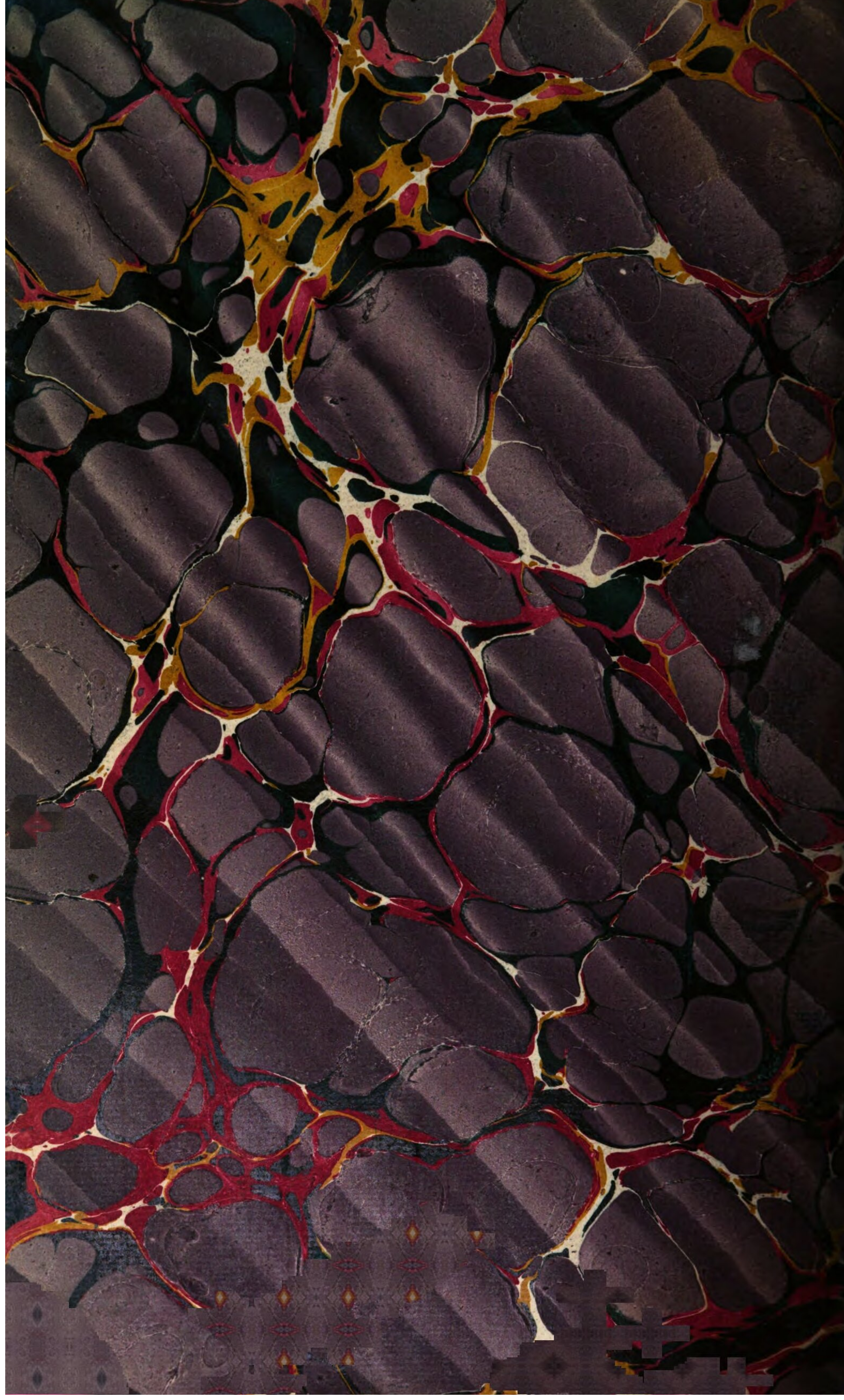
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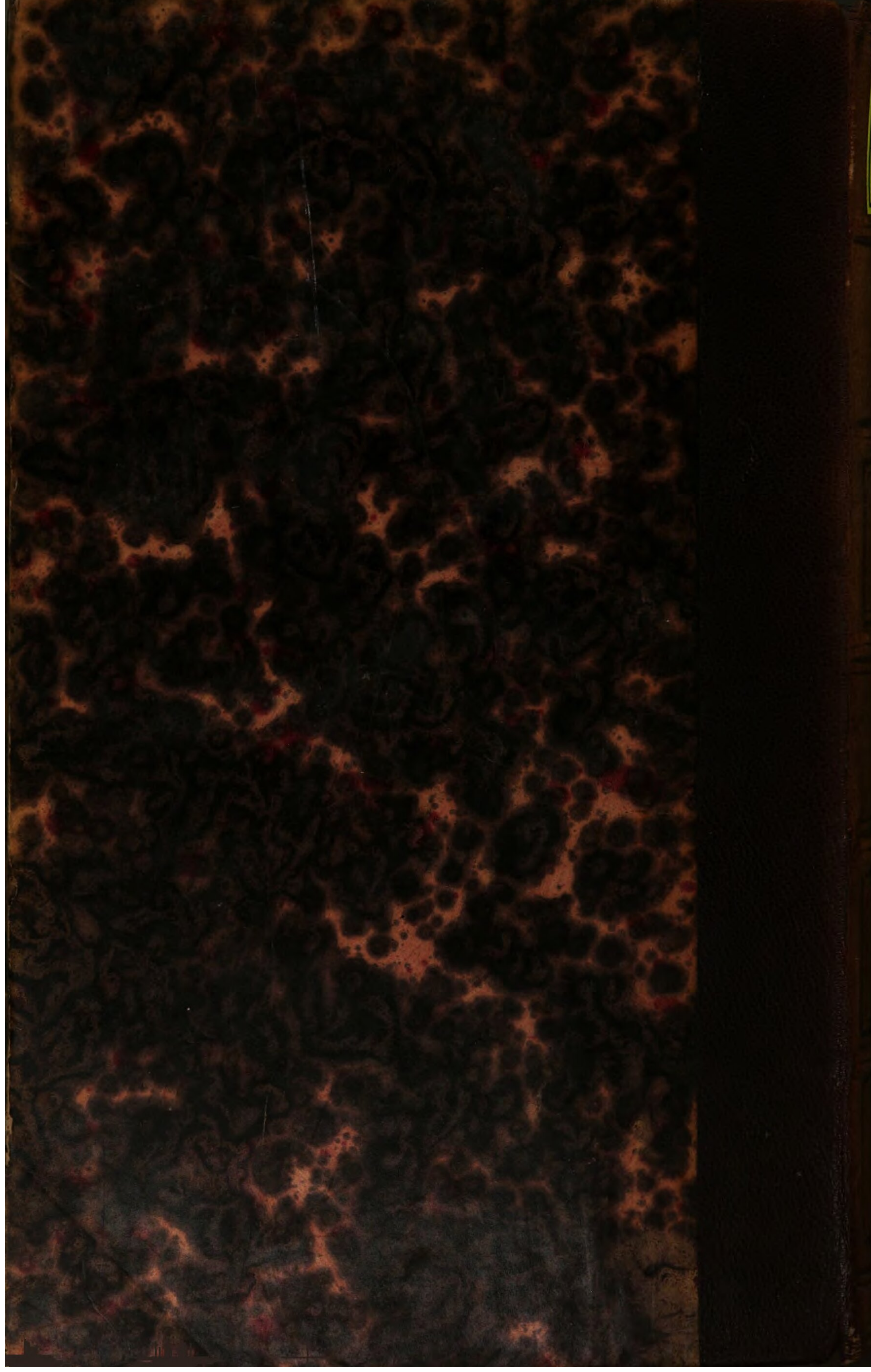
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